

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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Who's Who and What's What

Dr. W. A. Hewitt goes to Winona Lake, Ind., for a ten day vacation.

Dr. Guy F. Winstead, one of our Mississippians who has been pastor several years at Beaufort, S. C., preached for Pastor C. Z. Holland at Newton, last Sunday.

A pastor writes to the Watchman-Examiner that people will have to have a fresh spiritual awakening before they are interested in the Bible or any other religious literature. Just so.

Dr. W. O. Caver has taught Missions in the Louisville Seminary for forty years, and the Lord has rewarded him by calling two of his children to be missionaries in the foreign field.

His many friends are sorry to learn of the illness of Dr. J. D. Franks, pastor of First Church, Columbus. He is said to be in the Baptist Hospital in Memphis, suffering with arthritis. His pulpit is being supplied by one of the young ministers in the church.

We publish this week the list of associational meetings with time and place, as furnished us by Dr. Gunter's office. If you know of any omissions, or of any mistakes of any kind, please let us know. And another thing, will the moderators please see that somebody present is appointed to solicit subscriptions for the Record, and that at least announcement is made about the Record the morning of the first day. An announcement at the close of the day will do no good whatsoever.

Dr. J. W. Cammack in the Religious Herald quotes one of the Virginia dailies thus: "Bootleggers of moonshine whiskey in Virginia are doing a business which equals and perhaps surpasses that done by the A. B. C. Board's Stores. (This is the agency through which the state sells liquor.) At a low estimate the bootleg output is computed at 2,055,250 gallons in the past year, and bootlegging is prospering in every section of Virginia." That's where all those who advocate the sale of liquor by a state would land us.

Jones County Baptists will have a campaign for the endowment of Mississippi Woman's College, Hattiesburg, beginning with a county-wide meeting at Laurel Sunday, Aug. 16, and reaching every church in the county by the end of the week. Laurel has always competed with Hattiesburg for the honors in doing big things, and now this young Mississippi City will do the generous thing in making a great contribution to the Baptist college located in Hattiesburg, its long-time rival. Pastor L. G. Gates and his noble church, and all the churches in Laurel will give themselves without stint to this effort.

Dr. T. T. Martin preached Sunday morning for Pastor Ferrell at Griffith Memorial Church, Jackson, and for Dr. W. A. Hewitt at First Church, Sunday night. Large congregations greeted him at both services. He speaks several nights this week at First Presbyterian Church, Jackson. His special desire now is to awaken people to the danger of false teaching in the high schools and colleges. He believes that the message contained in the book by Dan Gilbert, "Cryfying Christ in the Colleges," is sadly needed by our generation. Hear him if you have the opportunity.

We have just received a copy of the minutes of the Southern Baptist Convention for 1936. The work is well done, and the records are made of what Southern Baptists have done in the past year. Jesus said, "I know thy works," and you may at least know some of them by reading these minutes.

Dr. Cecil S. Johnson, a member of the faculty of the University of North Carolina, is visiting his mother, Mrs. J. L. Johnson and other relatives in and near Jackson. Dr. Johnson after finishing his work at Mississippi College took his doctor's degree at Yale and is held in high esteem among educators in North Carolina.

Baptist churches in Richmond, Va., will have an eight-weeks campaign in the early fall "to solidify the interests of their members in the work of the local churches, and give them by virtue of this new emphasis, a deeper denominational consciousness." Dr. C. Oscar Johnson of St. Louis will speak each night of Sept. 14-18.

Dr. Webb Brame, of the Yazoo Church, helped us last week in our annual protracted meeting at Pocahontas. There were four additions for baptism. His messages were earnest and convincing, and he is a charming personality himself, so that he endeared himself to us all, leaving us a better band of people.—Theo. Whitfield, Pastor.

Collins Church, W. L. Day pastor, recently had a social gathering of the men of the church and a banquet served by the ladies. There was a fine company of men representing the chief interests of the community and all departments of the church work. Mr. H. J. Craft, city school superintendent, was toastmaster. A number of the men made short addresses. Mr. M. E. Moffitt of the state education department was the guest speaker and delighted everybody with his helpful address.

Dr. D. M. Nelson, president of Mississippi College, invites all friends of the institution to the graduating exercises to be held August 19, Wednesday afternoon at 5:30 on the campus in front of the college chapel. The meeting is outdoors for the sake of comfort. There are eighteen in the graduating class of whom three graduate with distinction and one with special distinction. There will be special music. The sermon to the graduating class will be preached by the editor of The Record.

This is just to say that the Lord is greatly blessing us in this section. During the fourth week in July the Bethel Baptist Church, Ruleville, had a gracious meeting with brother W. L. Marsh, Starkville, doing the preaching. Last week the Ethel Baptist Church had brother J. H. Kyzar, Drew, in a revival. Brother J. J. Burson, Shelby, is with us in a revival this week in the Morrison Chapel Church, Cleveland. I enjoy reading the Record each week.—B. Dolfis Hardin, Pastor.

It was my happy privilege to be with Pastor J. W. T. Siler and the fine people of Jones Bayou in their recent revival meeting. Fine preparation had been made and the congregations were splendid from the very first service. Prayer and visitation, directed by the Holy Spirit, along with the simple preaching of the gospel story led thirty-one to unite with the church, the majority coming on profession of faith. Brother Siler is a fine pastor, fully consecrated, faithful and conscientious about his work. He has the full confidence and sincere affection of the people he serves.—I. D. Eavenson.

Dr. Wm. J. Mayo of Rochester, Minn., says that one out of every three who begins the habit of drinking intoxicants will in all probability become an alcoholic addict.

The mischief is to pay in Spain today. With the pope hoping for some advantage, Ex-King Alfonso waiting to see if somebody won't beckon him to come back, Mussolini and Hitler hoping and possibly helping for a fascist regime in this stricken country, the poor Spaniards are having a hard time. When a fire breaks out in Europe all international insurance rates go up, for nobody knows where trouble will break out next.

One of Mississippi's foreign missionaries wants the Baptist Record. The Baptist Record wants this good missionary to have the Record. But we have no funds with which to send it. Won't some good Mississippi Baptist send us a check that we may start the Record to this good missionary. They are a long distance from home. We have quite a group of Mississippians among our foreign missionaries, and they ought to be given their state paper by interested friends.

Last Sunday, August 2, Goodman Church celebrated the 50th anniversary of Rev. Vernon Cowser. We had a great day and Rev. Cowser preached to a crowded house both services. A great number of his old friends are still here and we are blessed by having many of his loved ones as our members. Rev. Cowser lives in California. God has greatly blessed his life and thousands have been won to his Lord and Christ through his consecrated life and Gospel preaching. We pray God to give him many more useful years.—W. E. Farr.

Opposition to political activity generally means opposition to any activity for those who differ from you. If you agree with me you may say and do what you please, but if you don't agree with me, you better keep quiet. The bosses can say what they please, but those employed must speak as they are told. And the gentlemen who compose the trustees of our educational institutions need to be told a few things. They are free to speak their minds and do so, but anybody employed by them must speak only the piece as they have been instructed. There is time and place and reason for a new declaration of independence in this country. And this word had just as well go all down the line in all the alphabet organizations.

Soon after Governor White was inaugurated a hubbaloos was started about some college officials having dabbled in politics. So it was proposed to "turn the rascals out." But the sane sentiment of Mississippians protested against any such pretense for expelling officials merely to make place for partisan friends and supporters, and so the proposed house-cleaning didn't come off. Now somebody is raising the issue again. We know nothing of the individuals involved, but we do know that whenever a free white man (we didn't say White man) in Mississippi is debarred from legitimate expression of political opinion, there is something rotten in Denmark or closer home. Whenever the colleges become the tools of any political administration then have we lost any semblance of freedom. We make a great ado about "academic freedom." It is time we were having both academic and political freedom. We have long had a situation in Mississippi which forbade any expression of opinion at variance with the dominant political regime. It is time for this sort of thing to come to an end.

Sparks and Splinters

The 5,000 Club is doing well; how are you doing? It can't be complete without you.

Brother J. A. Rogers is scheduled to assist Pastor A. M. Overton in a meeting at Camp Creek Church this week.

Brother Spencer of East Moss Point organized a daily Bible readers' circle in the church there a year ago and now has 136 enrolled. He has also started the work in 15 or more other churches.

Mr. M. P. L. Berry, President of Hillman College, reports more room deposits have been made by students for the coming session than for several years past.

Slate Springs Church, Bethany, celebrated its one hundredth anniversary Sunday, August 2. Among the preachers taking part were Pastor J. B. Middleton, and Elders R. B. Patterson, S. E. Carter, W. H. McPhail and Willie Bridges.

A man in a covered wagon, driving through a western town stopped and hailed a man on the street. "Hey, any saloons in town?" he asked. "Yes, four," was the answer. "Giddap," said the stranger, moving on. "I can't locate here; I've got three boys in this wagon." "Stop a minute," yelled the stranger, "what's your business?" "My business is to save these boys," came back the answer, as he disappeared around a bend in the road.—Publisher Unknown.

Charging a grand jury on December 2, 1935, Federal Judge Richard J. Hopkins, in Kansas City, Kansas, said: "It was assumed for a time repeal of the eighteenth amendment would dispose of so-called liquor cases in federal courts. This appears to have been a grossly mistaken idea. Repeal of the eighteenth amendment, so far as we are able to discern at this time, appears to have increased the ownership and operation of illicit stills, the unlawful manufacture of liquor and bootlegging to a scale heretofore unknown."

The question of permitting and supervising dances at Wake Forest College is agitating the North Carolina brethren. It has been approved as an experiment by the trustees. Some of the professors express their approval to the measure as a choice of evils. To us it seems the same argument as that used by those who advocate the licensing of liquor sales: They are going to do it any how. Or it is the story of the old man whose dog refused to go out of the door and went under the bed. Whereupon he changed his order to "go under the bed."

A special centennial issue of the Baptist Record is to be published October 29. We hope to have 64 pages filled with matter of interest to everybody in Mississippi. 1936 completes 100 years of organized Baptist work in Mississippi as well as 100 years of a Baptist publication though not always called the Baptist Record. In view of the large size of the special centennial issue work must start soon. Many will want copies for friends or for extra files. Extra copies can be ordered NOW for 25 cents each. Only enough copies to fill orders and to meet our usual need will be printed. Order now, now. —The Baptist Record, P. O. Box 530, Jackson, Miss.

PASTORAL CHANGES: B. I. Candill goes from Huntington, W. Va., to Saliersville; M. M. Marlin from Muskogee to Kreles, Okla.; E. N. Lawson from Treesville to Santa Fosa, Ky.; A. B. Metcalf is called from Dixie to Homerville, Ga.; B. L. Thompson resigns at Morden, Texas; J. J. Preval goes from St. Mathews, Ky., to Hutchinson, S. C.; J. Nordenhaug from Preston, Ky., to Vinton, Va.; M. B. Sasser accepts a call to Lily, Ky.; Luther Harris goes from Shawnee to Wynnewood, Okla.; W. W. Ayers of Hamilton, Ont., succeeds W. H. Houghton as pastor of Calvary Church, New York City; Paul Fox of Morristown, Tenn.; will preach half time at Utica, Ind., while attending the Louisville Seminary.

Last Sunday Dr. G. P. White finished seven years of service as pastor of Hazlehurst Church, happy fruitful years, of which we shall be able to speak more fully next week. He is now taking a three weeks' vacation among friends in South Carolina, his native state.

The Western Recorder gives a full page likeness of Dr. T. J. Barksdale, who celebrated his twentieth year as pastor of Calvary Church, Louisville, Ky. Brother Barksdale is still held in high esteem back in Mississippi. He is one of the directors of the Western Recorder.

Have had brother G. C. Hodge with me for three weeks, one week each at Clear Creek, Lafayette County, Pilgrims Rest, Panola County, and Taylor, Lafayette County. He brought messages that are forceful, clear and Biblical. Churches have been very much benefited. My brother, I. F. Metts, will do the preaching for me at Good Hope, Panola County, beginning Sunday. We covet your prayers.—D. M. Metts.

When Jesus said, "If ye continue in my word then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free"; the Jews who heard him were in high dudgeon and answered, "We were never in bondage to any man, how sayest thou ye shall be made free?" Just so; Just so. We hear certain members of the newspaper fraternity insisting on "the freedom of the press," when they have in abject submission sold themselves to their advertising managers, and the policy of the papers is determined by the beer barons and the liquor dealers. Give us liberty, or give us—advertising!

In Mrs. Montgomery's translation of the New Testament (Centennial Edition published by the American Baptist Publication Society) attention is called to the Syriac reading of John 1:13 which makes "born not of bloods, nor of the will of the flesh, nor of the will of man, but of God," refer not to believers but to Jesus himself. The Greek word is "bloods," plural, not singular, and the Syriac reads "not of double blood." Thus John would give his testimony to the Virgin birth of Jesus—not of two people, nor of the will of the flesh, nor of the will of man. Here the word for "man" does not indicate a human being as distinguished from other beings, but a man as distinguished from a woman. He was born of a woman, but not of a man. Think it over for yourself.

This from Dr. E. Y. Mullins is worth permanent preservation: The Distinctive Baptist Principles: (1) The individual versus the close ecclesiastical corporation. (2) The direct relation of the soul to God versus the indirect. (3) The authority of Christ versus the authority of Priest and Pope. (4) Free grace versus sacramental grace. (5) Believers' baptism versus infant baptism. (6) Personal faith versus proxy faith. (7) priesthood of all believers versus a priesthood of a class. (8) Democracy in the church versus autocracy in the church. (9) The authority of the Bible versus the authority of tradition. (10) The New Testament in its spiritual simplicity versus the New Testament modified to suit convenience. (1) A program which keeps the gospel pure versus a program which relies upon combinations and outward elements of power.

It has been quite the habit in some quarters to say that Baptists could never hope efficiently to promote or put over any great program because of their loose system or lack of system in government. In spite of this we seem to have been getting along fairly well, having become the largest protestant denomination in America. Somehow the Lord seems not to have lost faith in the people, the masses, the common people, when they are properly motivated. Recently some worldly wise people are questioning whether a democracy, or a republic if you like that word better, can ever function efficiently. They say, "Look at Stalin; look at Mussolini; look at Hitler." We might reply, "Look at Julius Caesar; look at Napoleon." Dictators pass; the people survive. Those who are enamored of dictatorship will be swept away by it. A cyclone is a very efficient machine in its way, but it doesn't last long and leaves wreckage behind it.

A revival for men only was conducted at Shelby last week by Pastor Jewett Burson.

Brother, get this straight: The man who asks you to give to a good cause is offering you a great opportunity, and rendering you a genuine service. Be sure to take advantage of it.

Dr. M. E. Dodd will supply the pulpit of the Temple Baptist Church, Los Angeles, on Sundays, August 23-30 and September 6. He will be happy to meet the many Southern Baptists who are accustomed to summering in Southern California.

In the last three and a half years the First Baptist Church of Longview, Texas, Dr. John L. Whorton, pastor, has received into its fellowship 2,076 members, 757 of whom have been received for baptism. The church baptizes every Sunday evening as regularly as it has preaching.

Dr. H. R. Holcomb on August 9 closed the eighth annual county-wide tabernacle meeting in First Church, Tupelo. Services were held at 6:09 in the morning and 7:45 in the evening, with a story hour in the afternoon. Buses were run to bring in the people from nearby communities. Grant Sinclair of Gadsden, Ala., led the singing.

Dr. J. E. Dillard is reported in the daily press to have resigned as pastor of Southside Church, Birmingham, to become Director of the Promotion and of the 100,000 Club of the Southern Baptist Convention. He has been pastor here for probably 20 years, but has been active in the work of the Executive Committee of the Southern Baptist Convention. He is a vigorous personality and a forceful speaker. It was announced a few weeks ago that Dr. Frank Tripp had declined this position, preferring to remain with his church at St. Louis, Mo.

Rev. Vergil Hailey, one of our Mississippians in Texas, has served five years at Raymondville in that state, and has evidently enjoyed the favor of God in his work. The membership has grown from 259 to 479. There have been 426 added to the church, of whom 173 came by baptism. The spiritual and educational life of the church has grown in proportion. The Sunday school has been standard through these years. Total contributions have amounted to \$27,495.65 of which \$4,853.36 went to missions. The church has organized one mission station and has two more under consideration. If the Lord wills, we should all be glad to have him back in Mississippi.

Crystal Springs: Rev. L. B. Golden, of Columbia, did the preaching in a meeting here which closed last Sunday night. There were twenty-two additions to the church, sixteen of them upon profession of faith. Prof. D. D. Kennedy, of Prentiss, led the music. During the ten days all of the services were largely attended, both morning and evening hours. The places of business closed for the morning service. The music was good and the preaching was extraordinary. The gospel was preached in demonstration of the Spirit and of power. Sinners were saved and worldly church members resolved to live for God's glory. Brother Golden says he "doesn't believe in counting noses unless they are clean." —T. W. Talkington, Pastor.

In the current number of the Advance is an article by Mr. Roger W. Babson, well-known business leader, whose opinions on business conditions are sought by concerns all over the country. We quote from this eminent layman: "We must encourage our members to be more virile—spiritually, physically and mentally. This requires taking a firm stand against liquor, gambling, late parties, questionable movies and other things that are sapping the life of our churches. We must expect to be different from the world if we are to lead the world. We must again be willing to be laughed at and called 'queer.' Our bodies are the Temples of God and we church members should make such sacrifices as are necessary in order to be the healthiest people in each community. Therefore each church needs some one person to: Emphasize the importance of membership standards and impress the importance of church members' being strictly temperate and shunning harmful habits; but definitely striving to maintain sound bodies."—Ex.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

STARVING IN CHINA

We are living in a distraught, harassed, burdened, dangerous world. As Associated Press dispatch from Honan Province, China, tells us that, "patience born of centuries of starvation and suffering, millions of Chinese peasants calmly are awaiting death because of lack of food; having stripped bark from the trees for food, the hunger-craved natives are now devouring cats, dogs, rats and even worms as Honan Province is undergoing one of the worst famines in its history." In the same paper there are press dispatches telling about the march of armies and the conflict of forces in Northern China. Missionaries have been forced to move out of the Province as the threat of armed forces endanger their lives. When will the world wake up? When will it come to its senses? A thousand missionaries bearing the Word of God and preaching the principles of the Gospel of Christ, fore-runners of new methods in transportation and a new order in economic and social life, would do what armed forces can never do; they will redeem North China from the menace of famine and make it to blossom with the peace and happiness of social, economic, moral and spiritual security.

DR. LAWRENCE VISITS CUBAN FIELDS, DEDICATES NEW CHURCH

"I found the Cuban brethren very enthusiastic," said Dr. J. B. Lawrence, following a week's visit to the island during which time he visited the mission fields and dedicated a new church. "The Work is very satisfactory in every way and the outlook is hopeful. Pastors are baptizing converts all the time. Large congregations attended services at every place, even on week nights."

Dr. Lawrence went to Cuba to preach the sermon dedicating the new church building at Cienfuegos built by money designated from the Bottoms Trust Fund, and to visit other mission fields in Cuba with Dr. M. N. McCall, superintendent of our work there.

The house was packed and people were turned away at the dedicatory service Wednesday night, July 15, at Cienfuegos. Dr. A. T. Bequer, pastor of the church for many years and missionary of the Home Mission Board since 1910, opened the service in the beautiful new building with a brief history of the church.

Brief talks were made by the pastor of the Methodist church and by Dr. McCall. Dr. Lawrence's sermon was on "The Church and Why We Should Support It." His message was interpreted by Dr. McCall, who also offered the dedicatory prayer.

The new house of worship, erected in this city of 60,000 from specially designated money from the Bottoms Trust Fund at a cost of \$10,000, is of concrete, brick and tile construction. The floor and ceiling are of tile.

Pews, the pulpit and all interior woodwork are of beautiful solid mahogany. Nothing has been used in the construction of this temple dedicated to the worship of God which can be destroyed by the wood-eating vermin of the tropics.

Before going to Cienfuegos, Dr. Lawrence spoke twice, Saturday, July 11, to a workers conference of the Baptists of Havana Province. The morning session was attended by about 150 interested laymen, women and preachers of the province, while the Saturday night congregation filled the large auditorium of the Baptist Temple.

On Sunday Dr. Lawrence spoke twice again at the Temple, in the morning to the English-speaking church, and at night through an interpreter to the Spanish-speaking members. Other churches where the mission secretary spoke were Regla, Cardenas, Sancti Spiritus and Santa Clara.

At Santa Clara, a city of 95,000, is one of the Home Mission Board's best and most beautiful church buildings. The building, erected a number of years ago, is valued at \$25,000. The pastor is Rev. Moises A. Gonzales, one of the strongest preachers among Cuban Baptists.

The property at Cardenas, including church building and pastor's home, is also worth \$25,000. At Sancti Spiritus and Placetas lots have been purchased, plans drawn, and work will begin on the construction of new buildings about the first of September.

The total being spent by the Home Mission Board for buildings and improvements of property in Cuba is \$50,000. This amount represents income from the Bottoms Trust Fund last year, all of which, on approval of Mrs. Ida M. Bottoms, donor of the fund, has been appropriated for church buildings in Cuba.

On his week's trip, Dr. Lawrence traveled six hundred miles in Cuba. He went as far as Sancti Spiritus, 250 miles east of Havana, and within fifty miles of Trinidad, the last mission east of the Cuban capital.

MEXICAN BAPTISTS IN TEXAS HOLD TWENTY-FIFTH SESSION

"Bodas de Plata," or "Silver Jubilee," was the name given to the special program that the Mexican Baptist Convention of Texas had with the First Mexican Baptist Church at San Antonio in June. More than 400 people were present, 130 delegates came from sixty churches, and more than seventy churches were not represented. They report 700 baptisms, and thousands of conversions. There were visitors from Cuba, Panama and Mexico.

The roll was called of preachers that took part in the first meeting in 1910 and only three answered: Rev. Daniel Sierra Barocio, president of the Convencion Nacional de Mexico; Rev. Santos P. Mireles of Fort Worth, and L. Ortiz, missionary of the Home Mission Board, of Uvalde. Dr. C. D. Daniel, another preacher still living, notified the body that on account of his poor health he was unable to attend this meeting.

I wish to say a word to the Baptists of the Southland as an act of justice: Dr. C. D. Daniel was the soul of the movement of this Mexican organization. For ten years he fostered the idea, and after a long wait he was successful May 25, 1910, at San Antonio. He wrote us a large document of remembrance and eternal love to the Mexican people. This gentleman, I am sure, has built a monument on the heart of every Mexican Baptist of Texas.

I (L. Ortiz) presented to the Convention a booklet of "Primera Convencion Bautista Mexicana de Texas, Organizada en San Antonio, Mayo 25 de 1910." This booklet was written in Spanish after one full year of investigation of valuable old documents. Anyone who reads Spanish and wishes a copy may write to L. Ortiz, P. O. Box 12, Uvalde, Texas.

Among our visitors was Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board. This Christian gentleman made the final talk to the Convention. He was well comprehended and he has the confidence and support from every one of the workers in the plan of work of our Home Mission Board among the Mexican population.

The most impressive part of the Convention was when Rev. Paul C. Bell of Bastrop presented his report on the Mexican Bible Institute, Home Mission Board school. This faithful servant of the Lord through fourteen years has labored to build this institution, not only on spiritual life, but on the material. He and his beloved wife and students worked with their own hands to construct the building. Now the property is worth \$50,000. He called to the platform

twelve young men and women of the institution, most of whom are in charge of churches and missions. The Convention accepted his report and voted \$200 annually for the support of the institution and recommended to the churches to send young men there that wish to prepare for the ministry.

We were very sorry because of the absence of Dr. J. W. Beagle, field secretary of the Home Mission Board. This beloved brother has a place that no one else could fill. He is a Mexican among us and we pray to our God that he may be in good health.

Brethren C. L. Neal and C. W. Branch, Monteray, Mexico; J. H. Benson, San Antonio; Dr. Frank Marres, Prof. Alfredo Lerin, Ernesto Marocio, and Rev. E. J. Gregory, superintendent of state Mexican missions in Texas, Miss Mildred Matthews, missionary in Cuba, were with us.

The new officers for the next year are: Rev. Donato Ruiz, San Angelo, president; Rev. Alfredo Cavazos, San Antonio, vice-president; L. Ortiz, Uvalde, and Rev. Carlos Hernandez Rios, Sonora, secretaries; Rev. Ignacio Gonzalez, Austin, statistical secretary; Rev. J. A. Lopez, Pearsall, treasurer.

HAVE YOU READ IT?

In November, at Natchez, we shall celebrate the centennial of the organization of the present Mississippi Baptist State Convention. To enter into the spirit of the occasion those who attend should have information concerning the beginnings of our work in Mississippi as well as its growth. We should know something of the men and women of those pioneer days, something of their faith and of their self-denials. We should also know something of the beginnings and development of our organizations and institutions. There is a book which gives much of this information in a plain, interesting way. It is the "Popular History of Mississippi Baptists," written by Rev. J. L. Boyd. I have read it once this year and I purpose to read it at least once more before the meeting of the Convention. Have you read it? I learn that some of our good women are studying it in the meetings of their W. M. U's.

There will be quite a temptation to spend the time in sight-seeing while at Natchez; but no one should yield to the temptation to take advantage of the hospitality of the city for sight-seeing. Rather we should give ourselves to the privilege of seeing by review the achievements of the century and out of the experience gather renewed faith and courage to press on through self-denial to the accomplishment of yet greater things in the years to come. The reading of brother Boyd's book will be very helpful along this line. Read it.

Praying for a great convention, I am

Yours in Christ,

Bryan Simmons

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Rev. W. A. Hancock is one of the district missionaries of the Texas Convention. He says, "I have never visited a church anywhere in the district and preached and given the people a chance to make an offering that they did not respond." In his district the number of churches contributing to missions have increased five-fold in two years, and the amount given is nearly three-fold. Every association in the district is putting on a campaign to reach every church with an evangelistic effort to win the lost.

Evangelist W. J. Morris of Pine Bluff, Ark., a recent graduate of the Baptist Bible Institute, has recently held several meetings in Mississippi. At Crystal Springs Church, Walthall County, he was with Pastor W. A. Roper. There were 31 additions, 27 by baptism. At Harpersville he was with Pastor Earl Brooks. There were 27 additions, 22 for baptism. At McAdams where W. A. Roper is pastor there were 18 additions, 16 baptized. There were 24 additions at Quentin where S. A. Williams is pastor, 22 baptized. Brother Morris is looking for more fields to conquer.

EDITORIALS

DARKNESS AND LIGHT, JOHN 1:5.

This is one of the passages that the translators, commentators and nearly all other Bible students have had difficulty with. And it is not likely that there will ever be agreement as to what is really meant. The King James version with which most people are familiar translates this verse, "And the light shineth in darkness; and the darkness comprehended it not." The only changes made in the American Revision is "in the darkness (which is certainly correct) and "apprehended it not," instead of "comprehended." But in the margin it reads, "overcame it not," instead of apprehended it not. And that is where the chief difference lies among all who study the passage. Does it mean that the darkness did not take in, appropriate, understand, apprehend the light? Or does it mean that the darkness did not extinguish the light, or make it practically ineffective?

The word, strange to say may mean the one, or it may mean the other. It cannot mean both. The ambiguity arises from the fact that most words in any language which indicate intellectual or moral processes, are brought over and borrowed from their use to indicate physical processes. The word light itself may mean the physical light of the sun or of the lamp, or it may mean information and intelligence. The same word but with a wholly different meaning. And the word translated both "apprehended" and "overcame" has exactly the same difficulty. One translator straddles this difficulty by reading it, "The darkness did not master it," (Moffatt). The verb "master" may mean to acquire complete knowledge of a subject; or it may mean to overcome an opponent and put him out of commission. So one may catch or grasp an opponent, or an idea.

Furthermore, either meaning will make sense in this verse in John's Gospel, and either one is true. The darkness was never able to completely exterminate the light of the knowledge of God in man. And on the other hand the darkness was never able get any adequate knowledge of God from the light that was given the world before the coming of the Lord Jesus Christ. But John can hardly mean to say both of these things. Which did he mean to say?

You will of course be entitled to do your own thinking here and you have your full measure of responsibility in working it out. We give as our preference the interpretation that the darkness never adequately understood the light, never grasped the truth which was intended to be revealed, never interpreted the revelation aright which was made to the world and by the world; that the world groped in darkness until Jesus came, and still does until He is revealed to them and accepted by them; that whatever value there may be and is in all previous revelations, men were still left in confusion and uncertainty. They were still feeling after God if perhaps they might find him, though He is not far from any one of us; and in Him we live and move and have our being.

Without Christ men are still in the condition described by John in Revelation, fifth chapter, when God offers them all the knowledge there is, but it is sealed with seven seals, and no one in heaven and earth is found worthy to open the seals—except the Lamb standing in the midst of the throne, having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth. But He is able to break the seals, and does.

The previous revelations made of God, great and helpful and necessary as they were, are not sufficient for man's needs. The darkness apprehended it not. The light shineth (perpetually, continuously) in the darkness. The voice of nature shouts like thunder. The voice of conscience aches like a broken bone. But men are still left in darkness. The Son of God had been

God's spokesman and revealer through all that went before. But He must come in person if we are to know God. "God having of old time spoken unto the fathers in the prophets by diverse portions and in diverse manners, hath at the end of these days spoken unto us in His Son."

This meaning seems in accord with the other verses in the first chapter of John, when it is said that no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father he hath declared him. Also, "And we beheld his glory, glory as of the only begotten of the Father." "He was in the world and the world knew him not."

—BR—

WE BEHELD HIS GLORY

—O—

It is well to note the words in parenthesis in John 1:14, and that they are in parenthesis, namely, "And we beheld his glory, glory as of the only begotten from the Father." It is as if John in giving the statement of the incarnation of the Son of God, cannot withhold his own testimony or prevent his lips voicing the ecstasy which his heart feels as he remembers the Lord in the flesh. His lips burst into a flame of joyous praise, "We beheld his glory."

But it is not simply the outburst of an ecstatic soul, it is an intelligent and instructive tribute which is worth careful looking into. "Glory" is not just a shout of praise from an irresponsible mind. It is a word which expresses the fullest manifestation and apprehension of the presence of God, and of his divine nature. It is used with reference to the light which shone perpetually in the Holy of Holies in the tabernacle which Moses made in the wilderness. This shekinah was the symbol of the presence of God. The tabernacle itself was called the tent of witness because it witnessed to the presence of God among His people.

There is not improbably here in these words of John, "we beheld his glory," a reference to the shekinah or glory which constantly shone in the "tent of meeting," the place where they met God. That glory was hid from the eyes of all men among ancient Israel, except the high priest alone, who went once a year within the veil to make atonement for the people before the presence of God. But the glory of God is no longer hidden; it is here revealed in Christ. And John says, "We beheld his glory."

This manifestation of the glory of God in the person of Jesus Christ was in all his life, from the beginning to the end. But John may have had specifically in mind here the revelation of God in Christ on the mount of transfiguration. Peter had that same experience with John, and speaks of it in his Second Epistle where he says, "For He received from God the Father honor and glory when there was borne such a voice to him from the Majestic Glory, This is my beloved Son in whom I am well pleased."

It is made easy to believe that John drew upon the historic figure of the glory within the "tent of meeting" if we recall that he had just said, "The Word became flesh and tabernacled among us," the reference being to the likeness of Jesus' stay among them to the condescension of God in having a tent for Himself pitched in the midst of the tents of Israel. "Dwelt" does not here carry the sense of permanent residence but of a temporary tenting among them for these few years of His earthly ministry and them to his departure from them.

It may not be out of place here to say that James in his epistle seems to make a similar reference to Jesus as the symbol and embodiment of the presence of God as in the shekinah in the wilderness, when he says, "My brethren hold not the faith of our Lord Jesus Christ, the glory, in respect of persons," leaving out the two italicized words.

—BR—

This week there was held in Asheville, N. C., a convention of people representing different religious beliefs, but all opposed to communism. The purpose of the meeting was to witness to the Christian faith, preserve Americanism and oppose atheism.

THE WORD BECAME FLESH

—O—

John began his gospel with speaking of Jesus as the Word, as will be seen in verses one and two of the first chapter. And then he speaks of Him as the Light. Then in verse fourteen he turns again to speak of Him as the Word, when he says, "And the Word became flesh and tented among us." To be sure the transition from the Word to the Light is easy and so back to the Word, for the two mean practically the same thing. Both refer to the office of the Son as the revealer of God. The Light enables us to see God and the Word makes manifest His nature and purpose and working.

The ordinary method of communication between people is language, words which convey our thoughts and our desires. They reveal our inmost character. So that Jesus says, "By thy words shalt thou be justified and by thy words shalt thou be condemned." Language is not always spoken. It may be written. When David looked up into the heavens and said they declared the glory of God, he said, "There is no speech nor language. Their voice is not heard. (But) their (written) line is gone out through all the earth." That is God had written his message on the heavens so that even those who knew not a letter in the alphabet might read this revelation of Him.

Jesus was and is the Word because he is himself the embodiment of the revelation of God, and always and everywhere the one who through every avenue is interpreting God to us, and to all His creatures. Now John tells us that this eternal Word became flesh. Somehow it is the purpose of God to reveal himself to man as he has not done to any of his other creation, and through man to reveal himself to the principalities and powers in the heavenly realms, Ephesians 3:10. We are told that he did not do this in the case of angels, Heb. 2:16, but He "giveth help to the seed of Abraham."

To fully reveal himself to man he fully assumes the essential nature of man, "The Word became flesh." If we are to be understood by men, we must speak their language. But the language must not simply be spoken as a thing memorized, it must be ours because we have lived the same life they have, have the same experiences, be partakers of the same nature. A man to talk with farmers must know the farmer's language, and that means not having learned it out of a book, but between the furrows. A man to speak to miners must know their language. This means, to know their heartaches and disappointments, their aspirations and sore needs, their joys and their sorrows. "Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people," Heb. 2:17.

The word "flesh" here epitomizes the entire and complete nature of man. The Son of God became man with all the physical and mental characteristics of a man. "In Him dwelt all the fulness of the godhead bodily," Col. 2:9, that is in bodily form, in the flesh. This was a possible way of revealing God, because man was made in God's likeness.

Thus there would be given a revelation of God as full and complete as it was possible for man to receive in his present state. Paul in 2 Corinthians says, "It is God . . . who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

—BR—

From the Messenger of the Hazlehurst Church we learn that in the seven years of the pastorate of Dr. Geo. P. White the number baptized is 79, received by letter 169; funerals conducted 182; weddings 99. The present membership is 538. Contributions to missions and benevolence, \$11,417.27. Given to local causes \$83,891.97. In meetings in other churches where Dr. White has labored there were 405 additions. Much other outside work has been done by the pastor. And all rejoice together.

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.

Professor of Journalism

John B. Stetson University

Geneva, July 20—"The league is dead!"

This cry first uttered with savage vehemence the day the League of Nations was born, is heard today more loudly than ever in Geneva, the beautiful little city which Woodrow Wilson chose as the site for a bold international experiment in behalf of world peace.

But the League, though vastly pessimistic because of recent failures to punish aggressors, is still alive—for it is hard to kill a great idea.

The League is still alive, and it lives mainly because many of those nations which have done most to discredit it are afraid to let it die.

In its essence, the League of Nations is the embodiment of the ideal of international peace, through concerted international action in goodwill and mutual understanding.

The alternative to international understanding and cooperation is suspicion, fear, hatred, and ultimate war with all the destructive power of modern scientific weapons.

The people of the world do not want war, and the statesmen, even when they are the servants of commercial interests which expect to profit by war, fear the consequences of another bloody conflict.

War is no longer the sporting affair that it once was; its issue can no longer be calculated in advance. Today it menaces the very foundations of government and of society itself. Under its hammer, the strong and the privileged are crushed alike with the poor and the friendless.

Hence the reluctance to launch actual hostilities, even among those who preach the doctrine of the mailed fist. Hence the general, underlying conviction in Europe today that the machinery of peace must not be abandoned—but only remodeled.

Geneva, as a political center, is undoubtedly sick of itself and full of shame over the miserable failure to prevent Italy's conquest of Ethiopia. Geneva wants to forget. But it can't forget.

"What are the international leaders going to do in September at the regular League assembly?" This question haunts the city of Calvin, and the immediate answer is not particularly encouraging.

According to informed opinion here, the League statesmen on gathering for the general meeting six weeks hence will appoint a committee to "study the possibility of reforming the League."

The appointment of this study group will be hailed with derision by enemies of the League as a face-saving, time-cheating maneuver. But what, indeed, can be done in the existing state of world opinion to grasp the problem more firmly?

This step will, truly, be a face-saver. It will be a bridge to the unknown. But it certainly involves the great world question of the day.

From certain countries will come proposals that the large covenant be revised so that the Geneva institution may survive as an advisory body, or as a public forum where world opinion may be enlightened. Others will demand, not too hopefully, that an international army be formed to enforce the will of the League. For the present, of course, nothing material will be done or attempted.

Many peace workers and many statesmen believe that the principle of universality is essential to the success of concerted action for the prevention of war. Certainly something nearer universality in League membership is necessary.

Japan and Germany are needed in any practical world peace scheme. What will induce them to participate, it is impossible to forecast.

The United States remains as the crucial fac-

tor in the organization of the nations on a basis of law, and there will be no permanent solution until our country is willing to bear its proper responsibility in the terrestrial community.

Americans who scoff at the League for its impotence seem to me short of memory and superficial in reasoning.

American initiative brought the League into being, and some day all Americans will take intelligent pride in that work of Woodrow Wilson which now seems so tragic.

The other nations were bold enough to try to stop war through international action. We would not even try, or tried half-heartedly. He is not guiltless who sits a passive witness to the murder of his neighbor.

Hamilton Fish Armstrong and Allen W. Dulles, two brilliant students of international affairs and of America's role therein, have written a little book entitled: "Can America Remain Neutral?" It is full of practical wisdom, and, I think, its finest truth is thus expressed:

The only way to guarantee that America shall stay out of war is to have no war.

Tonight at Montreux, on the other end of Lake Geneva, the Dardanelles conference is ending with the signing of a treaty which gives substantial advantages to Turkey and Russia.

The Turks are granted the legal right to remilitarize the straits. The Russians, under the terms of the convention, are allowed to move their warships through the straits between the Black Sea and the Mediterranean.

These major results are a direct reaction to the military expansion and activity of Germany and Italy.

The intimate relations existing for some years between Soviet Russia and new-born Turkey are an important factor in the political status of the world.

Litvinoff, the Russian foreign commissar, and Tewfik Ruchdi, foreign minister for Turkey, have been working in close harmony for ten years to secure themselves against German and (for Turkey) Italian aggression. Both men are skillful diplomats of long experience. They have a long frontier in common, and together they form a mighty bloc capable of facing either east toward Asia or westward toward Europe. They will have an important part in world history of the next hundred years.

At present the most dangerous situation heads up at Danzig, where the large German majority is determined to throw off all international (League) restraints and be free from "humiliating" dependence.

The ruling Germans at Danzig are, of course, being urged on by the Berlin Nazis to rebel against League authority. They propose to throw off League control and be joined to the German Reich.

Poland, responsible for Danzig's foreign affairs under the Versailles Treaty, is the state immediately concerned with the Danzig unrest, but a violent outbreak there could set all Europe afire.

The League commissioner for Danzig is Sean Lester, whom I used to know well at Geneva where he spoke for the Irish Free State. He is a small, quiet gentleman, the philosophical rather than the bellicose Irishman.

One day in 1932 at Geneva, when Great Britain and other big powers were bottling up the League council in its efforts to solve the Manchurian conflict, I said to Mr. Lester, then a member of the council—"Some day I want to write a novel, in which the hero is the delegate of a small state and member of the League council during a big crisis; my hero will refuse to be intimidated by the big powers, reveal their secret intrigues, and force them to observe their engagements under the covenant."

Mr. Lester showed keen interest in what I

said. A few days later the pot began to boil in the secret council meetings and Ireland and other small fry began to speak out recklessly. A few days, and the council denounced Japan as an aggressor.

In November 1932, the government of the canton of Geneva turned out Swiss troops and shot down 75 persons, killing 13, participating in an unarmed political demonstration under Socialist leaders. Leon Nicole, Socialist leader, was placed in jail by the government which had hoped to kill him by the soldiers' guns.

When I left Geneva five months later, Nicole, the "red menace," was still in jail and the reactionary party, still in power, was heaping abuse upon him while they sought some charge on which they could convict him.

When I arrived in Geneva last week, Leon Nicole was head of the Geneva government, had been its head for more than two years, and Geneva is more lovely than ever, under the government of the terrible "reds."

Bread is an important item on the continent of Europe. In London the restaurants charge for each piece of bread you eat, and the English usually eat potatoes instead of bread.

But in France and Switzerland bread is placed in generous piles upon the tables. And what delicious, golden bread it is!

It is common in Paris or Geneva to see a dignified citizen, dressed in his Sunday best, ambling homeward with a long stalk of bread (all in the nude) under his arm.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

ON THE GO

Wiggins:

After several invitations we finally found time to visit Wiggins and now we know what we've been missing all these months.

Though Pastor Lee was away in a meeting he had prepared well for our visit.

The Wiggins folk are good listeners and helped us preach by their attentiveness.

Pastor Lee has his work well organized and the organization functions beautifully with pastor present or absent.

With the aid of Miss Pauline Thomas, guide de luxe, we were able to increase the subscription list at Wiggins by exactly 1,000 per cent.

We were delightfully entertained in the home of brother and sister R. B. Thomas. (If any reader even gets an invitation to this home, accept at once. They are hosts supreme.)

Many thanks are due the following courtesies shown while their guest: Peter Lott, Mrs. Ellis Carraway, Mrs. O. L. Bond, and G. J. Blackburn.

Perkinston:

Pastor R. H. Campbell was most helpful to us on a short visit to Perkinston. We timed our arrival at the meeting of the W. M. S. so as to arrive at the same time the refreshments arrived.

Many fine words were whispered to us about the good work of Pastor Campbell.

The subscription list at Perkinston is now 300 per cent greater than it was.

WANTED: A MIDDLETON IN EVERY CHURCH

Mr. A. L. Goodrich, Circulation Manager, Jackson, Miss.

Dear Sir:

Please find enclosed my check for \$1.50 in payment for subscription of the Baptist Record for one year.

I enjoy reading the Record very much and wish you a great success in your campaign for (Continued on page 8)

"CHURCH MUSIC" Pointed Paragraphs

I. E. Reynolds

No. 25. "Did You Know?"

That confusion begets irreverence;

That there is a vast difference in order and system and formality;

That under normal conditions that music programs of the Bible were very elaborate;

That strength and character are always sacrificed for speed and power in music;

That music and things musical are mentioned in the Bible more times than any other part of the worship and service;

That on an average, music consumes one-third of the entire time of every preaching, teaching, training and missionary service;

That all church music should be classic, in content, because the meaning of classic is simplicity and beauty of form and character;

That the music in most churches and related work is of the cheapest grade and character of music to be had, both words and music;

That music is not primarily a cause but a result of that which is within. We sing praises because we are happy—we sing songs because we are sorrowful.

That grades, standards and ideals have been raised in every phase of our Baptist Church life these last years, except in its music;

That spirituality and evangelistic fervor are not dependent on any particular type of sacred music, but upon the spirit of the individual or church;

That there is a larger proportion of formality in the small and average churches than is found in the larger churches. Formality is the doing of the same thing over and over in the same way;

That the most dangerous man to your music or any other program, is that one who becomes satisfied with present attainments, or makes use of it for personal gain instead of building for the future generations;

That the greatest church music is that of letting the music reaction determine what is used in the service instead of the sentiment of the text, to which the music is arranged. The music should only act as wings to better convey the meaning of the text.

That the majority of the church music programs in all departments of the church are built according to the likes and dislikes, prejudices, etc., of those in charge of them, instead of being built according to the needs in the congregation;

That there are a greater number of men and women who are trying to build and conduct the music programs for our religious activities who are inefficient because of a lack of preparation, and often receive better remuneration for it, than any other class of religious workers;

That if one were to judge by the words and actions of some people in places of religious leadership, music and otherwise, we would have to conclude that the more ignorant and uncouth we are the more spiritual we are;

That if the preacher, educational worker and missionary were to take his preparation in proportion to the amount of time expended of every service which he conducts by each of the essential parts of the service, he would have to spend one-third of his time in study of the music program;

That the church music standards of the average churches are set by the leadership of the church that has no music appreciation, and the efforts of the cheap singing school teacher, the cheap song book publisher, and the professional and commercial evangelist;

That there are approximately 841 churches in the Southern Baptist Convention, according to latest handbook, which have a membership of 1000 and above that could employ a music director for part or full time. Of these 385 are in Texas.

First Church, Grenada, has invited Dr. Jno. L. Hill of the Sunday School Board in Nashville to be with them in a meeting in the autumn.

THE DIGNITY OF THE MINISTER

By E. S. Flynt

It seems that some of our brethren at least, think the only time a minister is to be himself is during the time he is officiating in the pulpit. He must give thought to his general conduct not only while in the pulpit, but at all times. He must think of the seemingly little things concerning himself. What about his dress? "It is all very well to speak of the lilies of the field, but dress is an ever present problem to a minister's mind and pocketbook." The minister should be neatly dressed at all times, on all occasions. Inexpensive clothes can be so well selected and can be so neatly pressed by ministerial arms, that they make a well dressed man. It is no longer required of a minister to punish himself by wearing the old Prince Albert coat, on cold days with comfort and on hot days in agony. Today he dresses as a business man. Since that is true, he does not have the right to roll his sleeves up to his shoulders, go without his coat or go with unpressed clothes. If the center of his anatomy is so enlarged with over-eating that it is hard for him to wear a belt, it will be best for him to fast and not feast for a while, or have a special leather band made for his ever enlarging abdominal organs. If it is not possible for him to hold his clothes in place without forever tugging at his trousers, it will be best for him to get invisible suspenders and quit his tugging.

The language of a minister must be at all times, whether on the street, or the golf course, on a hunting or fishing trip, or in the home, chaste and befitting his position. It is not possible for one to conceive of a minister being guilty of using profanity. If perchance, he should be guilty of such conduct, he will find when he goes into the pulpit that his words will not have the weight with his hearers they would have had, had he left his swearing to be done by his associates. They will be glad to do it for him. There is no excuse for a minister using profanity. That is not in keeping with his calling.

It is doubtful that a minister has the right to use tobacco, frequent the cold drink stand or attend picture shows. I am told that many of our leading pastors seldom ever miss a picture show. Would Jesus use tobacco, frequent the cold drink stands or attend a picture show? We can judge what He would do, by what He did, while on earth. If ministers are leaders, and they are, should they not be willing to give up the non-essentials in life, that they might become more effective in their work for the Lord? It does seem that God-called men would be willing to sacrifice the small things in life!

Dignity requires that a minister beware of freedom with women. Seldom if ever, should a minister take the liberty to go back into the cookroom or portion of the home usually occupied by women. He should be careful in the church, on the street or wherever he may come in contact with the sisters of his church. By virtue of his official position, he receives more attention from women than he would if he was in any other line of service. That very fact should make him guard his dignity for the sake of his own character and for the sake of his calling.

"The same minister who has walked along the street, attended a committee meeting in the town hall and played a game of golf must walk into his pulpit on Sunday morning, handle sacred objects and discuss sacred themes." Is it necessary for him to be altogether a different man? Should he be Mr. Jones on the streets and The Right Rev. Dr. Smith in the pulpit and church on Sunday morning? If he is to be one man on the streets and in the homes of his people and another man when he enters the church, he evidently is not a man of the Lord. He is to be God's man wherever he may go.

The quite natural dignity of the minister is required in the conduct of communion, baptism, weddings and funeral services. To many people, the observance of the Lord's Supper has no meaning. That is due perhaps to the fact that

many of our preachers do not attach much importance to that service. It is usually observed at the close of a long drawn-out preaching service, after a majority of the members present at the preaching service have gone home. If this service is to have the prominence the Lord intended it should have, it will be necessary for us to set a time when there is no other service, to observe the Lord's Supper. This service should be held with only the members of the church present.

The baptismal service could be made one of the most, if not the most, sacred service conducted. However, in far too many instances it is meaningless because of the haphazard way it is conducted by the ministers. He should remember that he is officiating at a burial service. He should give attention to the way he handles the candidates while in the stream or pool. He should not rush, but take his time and be at ease. Never lower or raise the body rapidly. He should look well to getting everything in order before the service. If he does not have a baptismal suit, he should put on sufficient clothing to hide his body after he gets wet. All candidates should be properly clad. The success or failure of this service depends upon the attitude taken by the minister in charge.

Perhaps the hardest service to conduct as it should be is a wedding service. Unless it is a church wedding, it is extremely hard for the minister to stress the sacredness of marriage. It is a time when the contracting parties will not remember much that is said, unless the minister himself conducts the service as is befitting that high hour. He should by all means, call the contracting parties aside and go through with the ceremony in order that they may know what to expect and do. While in private conversation with them he has a fine opportunity to stress the sacredness of marriage and home building. That is needed today in our own country more than at any time of our existence.

In conducting funeral services, ministers should remember that this is not the time to eulogize or make people cry. It is a time when the living should be comforted. Death is going to visit every home, every individual. One's station beyond this world depends upon the preparation made while living. The more sympathetic spirit manifested on this occasion, the greater the hold the minister will get upon his people in the days to follow. The wishes of the family will be carried out to the letter if at all possible.

Much time should be spent with great men and great books. It is true, all men make mistakes, but the mistakes of the other fellow should become stepping stones to our success. Their successes should assist us to climb higher the ladder of service. The greatest man and the greatest book we should study, is Jesus and the Bible. One will never make a mistake by emulating Jesus and following the teachings of the Bible. Correct the little mistakes made and big mistakes will not be made.

Handsboro, Miss.

There are said to be 2,201,000 Sunday school pupils in the state of Pennsylvania, the largest in the world.

Dr. Lipsey, keep the fight going against the liquor business. Your statements are true and to the point.—W. E. Farr.

The president of one of our Southern Baptist colleges has just written to President W. W. Hamilton as follows: "So far as I know I have never done anything for the Baptist Bible Institute, yet I have all along realized that it is one of the major institutions of the Baptists, of the South, and of the world. I regard it as pivotal in our Baptist life and I shall pray for it and hope for it an ever increasing field of usefulness and service." He adds: "I am glad that you were able to pay one-half of the interest due on the bonds August 1. Eventually some way will be worked out to lighten your burdens and to make less difficult your labors there. Some day the B. B. I. will be out of debt and have an adequate endowment. And I pray that day will come while you are its president."

TEN MINUTE SERMON

JOHN THE BAPTIST'S WITNESS TO JESUS

Text: John 1:6-7. "There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him."

John's contemporaries were deeply influenced by his testimony. They came in throngs to hear him and to be baptized by him. Jesus placed a high value upon his ministry. He said, "Among them born of women there hath not arisen a greater than John." He said again, "He was a burning and a shining light." John's ministry was the turning point between the old and the new dispensation. Jesus said, "From the days of John the Baptist the kingdom of heaven suffereth violence." Men were crowding into it with such purpose and determination as men have seldom shown in any religious awakening.

But for our present purpose we must confine this treatment to the first chapter of John's Gospel. What is taught us there falls naturally into three divisions.

I. First is the Witness Himself.

1. We are told that he was sent from God.

His very birth was miraculous in that his father and mother were well stricken in years. That a child should be born to them in their old age was because God made this possible just as he did in the case of Sarah, when Isaac was born. The King James Version says "There was a man sent from God." The American Revision says, "There came a man sent from God." But the word literally means, "There came into being a man sent from God." This had reference to his birth, and it could be read, "There was born a man sent from God."

God not only made possible his birth but named him before he was born. The angel said to Zacharias, "Thou shalt call his name John." The name John means "gift of God." He was God-given, God-named and God-sent. We are told elsewhere that he was filled with the Spirit from his mother's womb. God does not call and commission one to witness for Him without giving him divine endowment or qualification for his work. And no man is qualified to witness for God except he be endued with the Holy Spirit.

2. Being full of the Spirit he was emptied of self. Again and again in the brief space of this first chapter of John's Gospel, John the Baptist is shown in utter self obliteration. He did not wish to get between any soul and Jesus to whom he bore witness. He did not want the people to merely think well of him or speak well of his message. He said, "After me cometh one who is before me for he was before me," literally "First of me, my Prince or Chief. And this he 'cries' out to say, says it with great emphasis, and says it over and over again. No preacher is fit to preach if he attracts attention or favor to himself rather than to Jesus.

And in the heyday of his success when the crowds were coming to him and the Pharisees sent a delegation to find out if he were the Messiah, he confessed and denied not, "I am not the Christ." He even disclaimed being on a par with the great preachers of the past, or appropriating to himself the claim to be "the prophet." He did not want the people to give him the honor that belonged to the Messiah only. The idea that people should honor him distressed him, for it prevented his witness accomplishing the purpose intended.

He feels totally unworthy to hold the most menial position in the service of his Lord and King. He says, "The latchet of whose shoes I am not worthy to unloose. This was no mock humility. It came of his knowledge of the exalted character of the Lord Jesus.

II. Next we look at the nature of His testimony.

John's knowledge of the nature of the coming Messiah was by divine revelation. He had not

known actually that Jesus was the Messiah before his baptism, but he knew that whoever was the Messiah he was not a mere man. He must be the Prince of God, the one whom he calls First. He says, "He was before me." He comes after John, but supersedes him in his ministry and in the esteem of his disciples because the place belongs to him. He does not hesitate to designate Him and identify Him as "the Son of God."

John not only had the knowledge of Him as the Son of God, but he also proclaimed Him as the Lamb of God, and again as the Lamb of God that taketh away the sin of the world. He didn't talk about theories of the atonement. He had no sort of hesitancy in accepting the whole Old Testament conception of the necessity of sacrifice to take away sin. To him the offering of the atoning blood of the Lamb to take away the sin of the world was the glorious gospel of the blessed God. The throne of God and the cross of Calvary were both included in his conception of the Messiah. The sin of the world was as if gathered into one great load and laid on Him who made propitiation for our sins and for the whole world. If we have not the blood of the Lamb in our witness it is not kin to that of John. If we have it not in our experience, then we have never learned the gospel of the Son of God.

How fully John knew the nature of the gospel and how truly he witnessed to it is further shown in his saying, "Of his fulness we all received, and grace upon grace. For the law was given through Moses; grace and truth came into being through Jesus Christ." The gospel of Christ begins at the atonement, but it does not end merely with the forgiveness of sins. The "fulness" of Christ is for all those who receive him. He is very God of very God. In him dwells all the fulness of the godhead. And this fulness is ready to be ministered to our every need. And we are made full in Him, Colossians 2:10. Grace upon grace means one succeeding manifestation of grace after another, or as one is appropriated, another is ready for us.

The testimony of John goes further or deeper, for he says, "Grace and truth came into being through Jesus Christ," not simply they were brought to us by him, but they have their origin and existence because of him, and apart from him grace and truth (always linked together) do not exist. They exist in Him and issue from Him for they are of his essence.

III. The last thing indicated here is the effectiveness of John's testimony.

He won disciples to Jesus. These were John's disciples, but they were his only that he might bring them to Christ. It is said of him that he came for witness that all men might believe through him. He constantly told them of Jesus and pointed them to Him. He said, "He must increase; I must decrease." He was not satisfied till they went over to Jesus and followed Him. He counted his ministry a failure if men were not led to the Lord and joined to Him. He rejoiced when he heard the Bridegroom's voice and saw the bride going to Him and with Him. Thus his joy was fulfilled.

John's converts stuck well, stood well and did well. They were well born. They had a virile faith, a clear apprehension, and profound conviction of the truth. John the evangelist was one of them. That's where he got his theology, humanly speaking. All the apostles belonged to this group. And when Judas had turned traitor and the eleven gathered to elect a successor, they said one must be chosen of those, who have accompanied with us from the baptism of John until now. They didn't want any other kind. A great gospel makes great saints.

ASSOCIATIONAL MEETINGS

Notice, and write us of any corrections needed.

Association	Date	Place
Benton Co.	Sept. 8	Bluff Springs, 6 miles South of Ashland

Lafayette Co.	Sept. 8	Bay Springs Church
Grenada Co.	Sept. 8	Grenada First Church
Tippah Co.	Sept. 8	Providence Church
Monroe Co.	Sept. 9	New Prospect
Yalobusha Co.	Sept. 9-10	Pleasant Grove Ch.
Marshall Co.	Sept. 10	Salem Ch., Potts Camp
Lee Co.	Sept. 10-11	Birmingham Church
Union Co.	Sept. 15-16	New Albany Church
Coldwater	Sept. 16	Oak Grove Church
Calhoun Co.	Sept. 15-16	Midway Church
Lauderdale Co.	Sept. 16-17	Fellowship Ch.
Noxubee Co.	Sept. 17	Vernon Ch.
Oktibbeha Co.	Sept. 17	Sturgis Church
Sunflower Co.	Sept. 17	Moorhead Church
Pontotoc Co.	Sept. 17-18	Toccopola Church
Chickasaw Co.	Sept. 17-18	Van Vleet Church
Jasper Co.	Sept. 22	Corinth Church
Lebanon	Sept. 22-23	Lumberton Church
Tate Co.	Sept. 24-25	Coldwater Church
Madison Co.	Sept. 29	Center Terrace Church
Rankin Co.	Sept. 30	Antioch Church
Zion	Sept. 30-Oct. 1	Shady Grove Church
Marion Co.	Sept. 30-Oct. 1	Foxworth Church
Clarke Co.	Sept. 30-Oct. 1	Montrose Church
Bolivar Co.	Oct. 1	Rosedale Church
Choctaw Co.	Oct. 1-2	Concord Church
Perry Co.	Oct. 1-2	Runnelstown Church
Tri-County	Oct. 1-2	Pass Christian Church
Liberty	Oct. 2	Hebron Church, 6 miles east of Quitman

Kemper Co.	Oct. 2-3	Center Ridge Church
Clay Co.	Oct. 6	Siloam Church
Jones Co.	Oct. 6	Pleasant Home Church, 12 miles N. W. of Laurel

Carroll Co.	Oct. 6	Calvary Church
Panola Co.	Oct. 6	Union Church, 6 miles east of Sardis

Copiah Co.	Oct. 6-7	Pilgrims Rest Church
Scott Co.	Oct. 6-7	Clifton Church
Tishomingo Co.	Oct. 6-7	Paden Church
Union	Oct. 7	Beech Grove Church
Pike Co.	Oct. 7-8	Navilla Church
Covington Co.	Oct. 8	Calhoun Church
Winston Co.	Oct. 8	Murphy Creek Church
Tallahatchie Co.	Oct. 8	Ashland Church, Cassilla, Miss.

Yazoo Co.	Oct. 8	Yazoo City Church
Alcorn Co.	Oct. 8-9	West Corinth Church
Holmes Co.	Oct. 8-9	New Vernon Church
George Co.	8-9	Rocky Creek Church
Lawrence Co.	Oct. 8-9	New Hebron Church
Mississippi	Oct. 8-9	Liberty Church
Neshoba Co.	Oct. 8-9	New Hope (12 miles N.E. of Philadelphia)

Smith Co.	Oct. 10-11	Fellowship Church
Pearl River Co.	Oct. 8-9	New Palestine Church, 3 miles W. Picayune

Itawamba Co.	Oct. 9-10	Bethany Church
Jackson Co.	Oct. 13	Red Creek Union Church
Deer Creek	Oct. 13-14	Straight Bayou Ch.
Columbus	Oct. 14	Artesia Church
Lincoln Co.	Oct. 14-15	New Sight Church
Greene Co.	Oct. 16-17	Leaf Church
Leake Co.	Oct. 16-17	New Hope Church
New Choctaw	Oct. 16-17-18	Hope Church
Wayne Co.	Oct. 18-19	Waynesboro Church
Newton Co.	Oct. 20-21	Pinkney Church
Simpson Co.	Oct. 20-21	Pine Grove Church
Hinds-Warren Co.	Oct. 22	Chapel Hill Ch.
Walthall Co.	Oct. 22-23	Dinan Church, Tyler-town, Miss.

Jeff Davis Co.	Oct. 23	Dublin Church
Kosciusko	Oct. 23-24	North Union Church

Dr. A. A. Kitchings, pastor at Lake and head of the Modern Language Department in Mississippi College, while attending the University of Colorado this summer, read in the Record about the 5,000 Club and wrote to the organizer if he didn't get back before the work was finished at Lake, to tell his people that he will take another membership in the 5,000 Club for every new member of the club secured at Leake. That's what makes the work go forward.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The Margaret Lackey Season of Prayer for State Missions, Sept. 14-17, 1936. The material has been mailed.

—o—

1. We have chosen "Yield of the Years" as our theme because this is the one hundredth anniversary of the organization of Mississippi Baptist State Convention. As we look back into the years, we thank our Heavenly Father for our heritage and take new courage for the task ahead.

2. We want to thank each friend who made a contribution to this program.

3. Plan well for your program—catch the spirit of our Pioneer Workers. Set a worthy goal and work and pray toward it.

4. We are suggesting the same Scripture reading each day for the devotional. Let God's Word speak for itself. We believe reading the words of the hymns suggested will help to create a spiritual atmosphere.

5. Give an envelope to each member of your society, thereby giving an opportunity for every one to have a part.

6. You notice we have enclosed a copy of the young people's program. The plan is to use all of your organizations in the one program. If you do not have all auxiliaries it will be a splendid climax to your program if you will enlist the young people of the church in giving it.

Program Committee:

Mrs. Ned Rice
Mrs. D. M. Nelson
Mrs. J. H. Street
Miss Edwina Robinson
Miss Fannie Traylor

—o—

VACATION JOYS

From Brazilian Snapshots

The most inspiring meeting of the Rio College Y. W. A. is the one in which the girls recount their vacation experiences. These reports do not treat of delightful hours in summer camps, of days of sea-bathing or mountain hikes, quite legitimate as all this would be. The fact is, vacation for these girls is only a name. They cease their class-work, it is true, but during the torrid heat of a tropical mid-summer, travel among the little interior churches, a few days in each place, holding classes on the W. M. U. Manual, organizing new societies, and illustrating practical methods with the children.

From the reports this year we gather various impressions. One is that the churches are very eager for the visits of our girls, welcome them enthusiastically, entertain them to the very best of their ability, extract from them the very last ounce of information and help they can, give them no chance to rest or sleep, let them go with reluctance, and insist on promises to return. Another impression is that travel in the interior, even so near Rio as these girls were working, is no joke. One of our regular W. M. U. field workers said she had ridden 83 different horses in two years. They travel by truck, by bus, by train, by canoe, on horse-back and by ox-cart. The roads are terrible, rough when dry and a morass when it rains. February this year was famous for its rainfall and this not only made the traveling more difficult but hurt the attendance of the classes.

Another point generally touched upon was the illiteracy among our church people. The majority of the women had to take in the Manual through the ear and give the examination orally. At one place where the worker was to stay five days,

they begged that she teach them to read. Some young women came to her and said they had Bibles, and would often open them and gaze on the pages with longing to decipher the printed word. Of course nothing could be done in five days to help the situation. It does, though, make us see that we are planning along the right lines in trying to prepare young women workers in greater numbers. There is no doubt about the need.

One factor that stood out in all reports was the joy in service. It reminded one of how the seventy returned to Jesus with joy saying: "Even the demons are subject unto us in thy name." Something of this astonishment in unexpected accomplishment was in their stories of prejudice overcome, of souls saved, of enthusiastic reception of their efforts. They went out in timid uncertainty, but returned rejoicing, bringing their sheaves with them.

—o—

"SHE HEARD THE GOSPEL BEFORE I DID"

"She heard the Gospel before I did."

These simple words, spoken quietly and modestly as the speaker began her address, startled and stung the Christian conscience of seven or eight hundred young women, gathered at Ridgecrest from every state in the South for the annual Y. W. A. Camp.

The speaker was a young woman of one of the Southern states, a native American but of foreign stock. The person to whom she referred was the speaker who had preceded her on the program, a native of China.

"We have been greatly interested," said the young American-born French woman, "in hearing Mrs. Ling tell of her conversion in China. She heard the Gospel before I did."

As these words were spoken a stillness reigned throughout the great audience of earnest young Christian women. Each heart had been pricked with a realization that Baptists had been guilty of the sin of omission. Each soul was stirred to the need of missions in the homeland by this one eloquent sentence.

Other words and sentences followed, but not one hearer could forget that opening statement. While being zealous to send the Gospel to lands afar, Baptists had shamefully neglected communities and nationalities of peoples right at their doors.

"She heard the Gospel before I did," said Miss Vena Aguilard, missionary of the Home Board to her own 600,000 French people in Louisiana. These words, graven deep in each heart, were carried away from Ridgecrest by the young women. One sentence had given each a new conception of the necessity laid on Southern Baptists to give the Gospel to those within our gates who have been neglected too long.

Mrs. Aurelia Baez, missionary to the Cubans at Tampa, has meetings for Cuban women three nights each week at the Clark Memorial Church.

"In these meetings," says Mrs. Baez, "we have Bible studies and missionary programs. The women are also very much interested in sewing for the needy. We solicit new cloth and also make over old clothes. Many children, destitute of clothing, are clothed in this way."

"I plan the Bible studies and programs, prepare the material for sewing, and every day visit the people in their homes. There is so much trouble and sorrow everywhere that I am called upon to help in many ways. When our women have the love of God in their hearts they try hard to live as a Christian should. I

pray and counsel with them, and encourage them to live Christian lives."

—BR—

THE FIVE THOUSAND CLUB AS VIEWED BY A PASTOR

H. C. Bass

—o—

First of all, the Five Thousand Club is an orderly method of paying our debts. That means that it is the New Testament way of discharging our obligations. Everywhere in the Bible there is revealed an orderly method for doing whatever God has commanded. Israel brought her tithes to the Temple each worship day. Jesus expected that hence one day he stood over against the treasury and watched what was put therein. Paul says: "Upon the first day of the week let each one of you lay by him in store, etc." Order and orderliness is the habit-forming wisdom of the New Testament.

Second, being of so small amount per month it is within the possibilities of so great number of our people. Just one dollar per month. With the progressive return of prosperity among our people the number who can and should pay into this fund should increase. It thus appeals to the consciences of our people.

Third, it relieves our denominational leaders of the anxiety which is all too devitalizing on them. THEY SHOULD NOT BE REQUIRED TO SPEND THE GREATER PART OF THEIR NERVOUS AND SPIRITUAL ENERGY IN AN EFFORT TO AROUSE OUR PEOPLE TO CONTRIBUTE TO THE KINGDOM. Wisdom has departed from us if we do not place our debt paying effort on a systematic basis and an orderly basis. We receive our wealth, whether small or great in quantity, from week to week. Let our people discharge our obligations to the kingdom in the same manner. Let's put victory into our plans for this worthwhile and Christian effort.

Meridian, Miss.

—BR—

LET'S GO

(Continued from page 5)

subscriptions. This is a great cause and I am sure that the Baptists of Mississippi will not fail you. I know of several Baptists here who are not reading the Record so if I can get them to subscribe I will either send in the names to you or I will get them to send in each name individually.

Hugh Middleton

—o—

LOOK AT THIS AND DO YOUR BEST

Dear brethren:

Enclosed is a \$25.00 money order and a list of names to which please send the Baptist Record. This is from Mt. Vernon Church located in Amite County and is the resident and other active members, or families. T. J. Delaughter is pastor.

W. S. Smith, Church Treasurer

—o—

IT'S FREE

Copies of the playlet, which emphasizes the need of good literature may be obtained free for the asking.

Churches that have used it are loud in its praise.

—o—

DID YOU READ IT?

A simple request was made by me in last week's Record. If you failed to read it, get last week's issue and turn to page 5 and read it. But, "be ye doers of the word and not hearers only."

A. L. Goodrich

The Baptist Record

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
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word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Scuna Valley

This church is located 5 miles
east of Coffeeville. Last week the
revival meeting was held with this
good church. Rev. Thomas J. Smith
of Vandalia, Mo., a former Missis-
sippian who was reared near Math-
iston, Miss., did the preaching. His
sermons were scriptural, well ar-
ranged and well delivered. Those
hearing him were well pleased and
he was invited to hold the meeting
for the church next year.

Congregations were good consid-
ering the fact that meetings were
being held on both sides in nearby
churches. The membership was loyal
and others attended well. Five were
added to the membership of the
church. Seemingly the church was
revived and is now ready to go for-
ward in the work before it.

This is a newly organized church.
It has not yet built a house of wor-
ship. A building lot has been se-
cured and it is hoped that a house
of worship will go up on the site
pretty soon. The church worships
in the school building and no church
can do good work without a home
to live in. The membership is not
large but most of them are loyal
to the cause.

Bethany Baptist Church, Slate
Springs, Calhoun County, Miss.,
celebrated its 100th anniversary on
Sunday, August 2nd. A good day is
reported. The writer was invited to
be present and have part in the
service, but sorry that he was un-
able to attend. We congratulate the
membership and Pastor J. B. Mid-
dleton in the good work of this cen-
tury old church.

Down in Neshoba County is a
Baptist church that is 100 years old
this year. It was organized in the
year 1836. The name of this old
church is Ebenezer and it is locat-
ed at Beech Springs in the south-
western part of Neshoba County.
Rev. Shadrack Jones was one of
the charter members and helped to

organize the church. We hope to
get a short sketch of this century
old church for Rev. J. L. Boyd and
the centennial of our State Conven-
tion.

We were glad to have Rev. and
Mrs. O. C. Cooper of Bruce with us
one day in the meeting at Scuna
Valley. Brother Cooper is threaten-
ed with an operation for some phys-
ical ailment, but he still does
things at Bruce Baptist Church. He
was a member of the party on the
Know Mississippi Better Train re-
cently. He had a good time he re-
ports and succeeded in taming a
wild grizzly bear.

It has been the writer's pleasure
to have two preachers with him
this summer in meetings who be-
gan preaching under his ministry.
He aided in the ordination of Rev.
J. E. McCraw of Decatur at Ne-
shoba, and recently brother Mc-
Craw helped in the meeting at
Pittsboro. Some years ago he as-
sisted in the ordination of Rev. T.
J. Smith at Fellowship Church,
Choctaw County, and last week
brother Smith helped in the meet-
ing at Scuna Valley. It encourages
one to see his "boys" making good
in the work. Both these preachers
are pastors of good churches, one
in Mississippi and the other in
Missouri.

The Fellowship Baptist Church,
Choctaw County, recently called
Rev. Jesse Dorroh of Slate Springs
as pastor. The revival meeting will
be held there beginning the third
Sunday in August. This is a dear
spot to this writer, for he was pas-
tor of this church for several years.

The meeting is in progress with
Pleasant Grove Baptist Church,
Yalobusha County, this week. Rev.
W. H. Lowrimore is pastor and is
doing the preaching.

Rev. Paul Kiihnl of Water Valley
is pastor of the Hopewell Baptist
Church near that city. The meeting
there will be held soon. Brother

Kiihnl is a promising young preach-
er.

Rev. Coyt Hill, recently licensed
to preach by the Oak Grove Bap-
tist Church, Neshoba County,
preached for the pastor at Coldwa-
ter, Neshoba County, last Sunday.
Brother Hill is a bright young man.
It is his purpose to attend Missis-
sippi College next session.

Rev. Henry Shepherd is preach-
ing in the meeting with Clear
Springs Baptist Church this week.
This church is located in Yalobusha
County and is one of the live
churches of this section.

Pastor John E. Gore of Derma
did the preaching in his meeting
with Pine Grove Baptist Church last
week. He will hold the meeting with
New Hope Baptist Church next. He
is pastor of both churches, located
in Yalobusha County.

The following letter is typical of
ones being received from associa-
tion chairmen:

August 8, 1936

Dear brother Goodrich:

I am herewith enclosing list of
County Association WORKERS of
the Five Thousand Club.

The W. M. U. Chairman and I
have made the best selections we
could, and have the encouragement
they will do their best at the task.
I believe our county will make a
good and creditable showing when
the records are all in.

We have informed the workers of
the district meeting at Newton
August 27th at 2:30 P. M. and will
endeavor to get all of our group to
attend the meeting. In fact, I have
two cars already engaged, and that
will furnish conveyance for all of
our workers.

You may command us further
and advise us through the mails.
We shall be making a desperate
effort to secure our memberships
before the meeting at Newton.

Kindest regards to you personally

and best wishes for the success of
the FIVE THOUSAND CLUB.
Yours for success.

—BR—

PROPOSED AMENDMENT

—O—

An organization known as the
American Minute Men has had in-
troduced into Congress a proposed
Constitutional Amendment forever
prohibiting the appropriation of
public money for parochial schools
and other sectarian institutions. As
to the timeliness of such an amend-
ment this organization points to
the fact that the Catholics in vari-
ous sections are demanding such ap-
propriations. In Ohio, for example,
the Catholics have been especially
insistent, a bill appropriating \$3-
000,000 to the Catholic schools of
that state having been before the
state legislature for three years.
The proposed amendment is said to
have already been endorsed by 15-
000,000 citizens. The organization
sponsoring the amendment claims a
membership of 8,000,000. — Miss
Visitor.

—BR—

S. S. ATTENDANCE AUGUST 9th

—O—

Jackson, First Church505
Jackson, Calvary Church532
Jackson, Grif. Mem. Church453
Jackson, Davis Mem. Church261
Jackson, Parkway Church130
Springfield Baptist Church116
(Morton, Miss.)

Laurel, First Church307
West Laurel Church312
Laurel, Wausau Church46

August 2nd

West Laurel Church356
Laurel, 2nd Ave. Church207
Laurel, Wausau Church36

—O—

—BR—

Warden (to Rector)—"I think
your congregation has turned the
corner. We're getting a better class
of buttons in the collection than we
used to."

Faculty Members Give Special Attention To The Individual Student

At

JUDSON COLLEGE



PERSONAL DIRECTOR DUNCAN PLANS A CAREER

IN too many modern col-
leges the girl is lost in the
midst of a large enrollment.
But at Judson, Baptist wo-
man's college, a special pro-
gram of individualized edu-
cation enables each girl to
have the counsel and atten-
tion of an older woman in
her student life. Free, though
guided, she develops her-
self, her personality and her
character.

For Catalog write

Pres. Leroy G. Cleverdon
Marion, Alabama

Ninety-Ninth Session Opens
September 14

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

For August 16
Christian Love and Spiritual Harvest

Text: Galatians 6:1-10.

The Galatians had been swept aside from the true teaching of the gospel by the insistence of the legalists, the judaizers, the men who would bind them to the observance of the Jewish law. Paul here seems to make a concession to them. "Very well, if you are anxious to subject yourselves to law, allow me to tell you what law, the Law of Christ. If you insist upon thinking in terms of the law, I will tell you of a law without variance in its application, the law of harvest, the 'natural' law of the harvest, God's law of the harvest." First let us look at this Law of Christ, the Law of Love.

I. The Law of Love.

1. Nature of the Law of Love.

Brethren, if sin overtake one of your number, you who are guided by the Spirit should correct the fault and restore the man in a temper of gentleness, remembering that you too may be similarly tempted and may need a similar forgiveness. The true law which you are to obey is that of Christ which requires you, through love, to share the cares and sorrows of others.

The law of Christ is the law of love, and it is the nature of love by sympathy to bear the burdens of its object. Our Lord repeatedly declared it to be the nature of the law which bound Him that He should sanctify Himself for the sake of His own, and give Himself in full surrender and devotion to serve them.

2. The Application of the Law of Love.

If any one of your number is overtaken in a fault, even if, the word "even" Stevens thinks points to an aggravated offense, even if any one of your number is suddenly pounced upon by a temptation which has lain in wait for him and taken him unawares, or has sped up behind him and leaped upon him from the rear, or has prepared for him guile which has been so pleasant that he has stepped into its trap upon any pretext however plausible, if this has occurred, and the brother be apprehended in the commission of the consequent trespass; in other words, even if a man be committing a trespass and it become known, be found out on him, here the law of love should find application. When this occurs, the requirement of the Law of Love is very clear.

"Ye who are spiritual." The brother who has committed trespass is in need of help, and it must be a special sort of help. I have a friend and brother who was in an automobile wreck only yesterday. He was picked up unconscious. Now, he needed a special sort of help. His injury took place almost directly in front of the hospital in my

city, and friends hurried him into the hospital and summoned a surgeon, they did not take him to the shop of either the butcher, the baker, or the candlestick maker, but to a place where a surgeon could get at him. So when a Christian is hurt, has fallen and injured himself, let him have special help, and that help can be given him by none except the "Spiritual." Let the Spiritual be sure to give that help.

When a Christian has done wrong, when a church member has fallen into grievous fault, he has need of the help of the best Christians available, and the best Christians should deem it a duty as binding as can be to give that help.

3. The Illustration of the Law of Love.

This is the law of Christ. It is the law which He instituted. He said after he had performed for the disciples a menial service, "I have given you an example, that ye also should do as I have done to you . . . I say unto you, 'A servant is not greater than his lord'" (John 13:15, 16). He promised Simon Peter (Luke 22:31-34) the very kind of help which Paul here commands their brethren to give the weak and faltering. And on the lakeside (Jno. 22:15-18) He gave Simon the assistance which restored him to the full fellowship of his brethren and his Lord. Thus He gave illustration for all time of the fact that He was bound under the gentle but firm constraint of a law which led Him to yield Himself in service and obedience even unto death, and that the death of the cross, in order that He might perfectly fulfill the requirements of this law.

II. The Law of the Spiritual Harvest.

Those who receive Christian instruction should permit their teachers to share in the good things which God has given them. Do not deceive yourselves by thinking that you can shun this obligation; God does not submit to the mockery of those who think they may escape the just consequences of their actions; he that lives and acts in accord with the natural, selfish impulses shall incur the consequences—a corrupted moral life, while he who lives under the guidance of the Holy Spirit shall attain the goal of an incorruptible existence.

1. Paul's Appeal to Natural Law.

"Whatsoever a man soweth, that shall he also reap." (Gal. 6:7). Do not allow anyone to deceive you as to this. You can see the million-fold illustration of it anywhere that men sow crops, whether of cotton or cane, rice or rye, corn or cucumbers. Search and look! There is no slightest exception to this law. This law of the yield of like from like seed obtains everywhere. Men would reap wheat, then they must sow wheat. Men see that, but they seem not to see that the same rule holds in the realm of the moral.

2. Paul's Application of This Natural Law to Spiritual Things.

This law obtains with a vengeance in the realm of the moral. In the realm of the natural, in the realm of agriculture, a man may reap or not, according to his pleasure; but in the realm of the moral, it is different. Here he must reap what

he has sown. There is no evading that. "That shall he also reap." There is no doubt of it. He shall reap what he has sown. The harvest may be a bit delayed, but the harvest is sure, and when the time of reaping comes, the planter reaps exactly the quality which he has sown. If a man has sown the seed of selfishness, of brutal disregard of his obligation to those who have given instruction in the things of the Spirit, he shall reap poverty of spirit.

The primary purpose of Paul in this passage is to urge upon the Galatians the obligation to provide a support for those who teach them the word of God. "Let him that is taught communicate, pay, share with him that teacheth." And the man who will not do so, but thinks he can evade responsibility in his selfishness, needs to learn that God will not be mocked, will not be grinned out of the enforcement of His law.

Of course the principle has wide application. Its temperance application is very clear. The man who imagines he can sow the seeds of drunkenness in his body and not reap the harvest of those seeds, shall not escape. He shall reap them in his sown proper person and in the persons of those dear to him. The nation which allows and legalizes the sale of that which debauches its people will inevitably reap rottenness in the debasement of its citizens. The officer elected to enforce the law may shirk his duty and think he can escape the consequences of such shirking. He will inevitably lose the respect of those who respect the law. He will be accused of being in league and partnership with those who make profit from the violation of the law. He will be accused of taking bribes to wink at the commission of crime, and upon him and his will as surely as he lives, be branded the shame of the ill-report that he has violated his oath of office, held out an itching palm for dirty money gained in traffic in lawlessness, and worst of all, he will suffer in his own character the loss of that fine self-respect which distinguishes always the gentleman.

3. Man Is Apt to Mistake as to the Application of This Law in the Realm of the Moral.

Have you not seen it? A man fancies he can "get by" in the violation of this law because he can not see his own shabby plight. He goes on doing what he ought not, sowing what he ought not, and doing it so secretly and cunningly that he fancies no one knows and no one will ever know, because he will continue to be, in spite of his lapses, just as he was before. Have you seen one of them go to the devil without himself being aware that he had gone? Apparently

thinking that his dereliction was not after all so serious? I see a one-time good man doing it, and it pains me to the heart.

—BR—

TAYLORSVILLE

—O—

It is a great source of joy to report that the Lord has given us two fine revivals on this field.

During the week of July 12th, we had a gracious outpouring of God's blessings upon the Leaf River Church in Covington County; the membership was revived and were made happy in the conversion of six fine young men and women and the coming of three members by letter. The pastor did the preaching.

Beginning on July 22nd and running through the 31st, the Taylorsville Church experienced a real revival. God's presence was felt throughout the meeting and the power of the Holy Spirit was manifested in most every service. A faithful group of members had been praying for a long time that the Lord would revive this church. Surely brother Ira C. Cole, pastor of the Highland Heights Church of Memphis, was sent and inspired of the Lord. He brought the old time gospel in all its simplicity, purity, glory, and power. The burden of all his messages was to magnify Christ and His power to save; we had a striking demonstration of the drawing power of the uplifted Christ. Christians were drawn closer to the Lord, many dedicated their lives unto the Lord for service, and lost people were born into the Kingdom of God. The visible results were 33 additions to the church; eighteen by baptism, and fifteen by letter. There was great rejoicing when young brother J. W. Hudson, the son of a former pastor of this church who literally gave his life on this field in winning lost souls and building churches, surrendered to preach. All were happy to see the prayers of such a loyal and faithful servant of God answered by the Lord calling this fine son into the ministry. Their works do follow them." We need the prayers of all the brethren that we may press on in this difficult but promising field.

Your brother in Christ,
Roy R. Brigance

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Published Monthly

A. M. OVERTON, EDITOR
FULTON, MISS.

Send for sample copy





J. E. DILLARD

New Promotion Director for Southern Baptists. It will be his business to complete the work of the 100,000 Club in paying off Southern Baptist debts and support the Cooperative Program.

THE NEW DIRECTOR OF PROMOTION

By President John R. Sampey

It gives me much pleasure to announce to Southern Baptists that Dr. J. E. Dillard has accepted the post of Director of Promotion of the Southern Baptist Convention. It was fitting that this position should be offered to Dr. Frank Tripp, who for three years led with vigor and tact in the Hundred Thousand Club movement. When Dr. Tripp could not see his way clear to undertake the task, all eyes turned at once to Dr. J. E. Dillard as a man thoroughly qualified by nature and by grace to lead Southern Baptists in promoting all our cooperative work.

Dr. Dillard celebrated his fifty-seventh birthday on June third. He is in full physical vigor with the prospect of the best decade of his life just before him. His record of service among Southern Baptists is notable, whether we consider his contribution as a pastor or as a denominational leader.

Dr. Dillard began to preach at sixteen. When he was only seventeen he was ordained as pastor of the church at Sturgeon, Mo. He served this church while pursuing his studies in William Jewell College, from which he was graduated in 1900. Thirteen years later his Alma Mater conferred on him the degree of D.D., and in 1927 Howard College added the degree of LL.D. From 1901 to 1907 he was president of Clarksburg College. Throughout his life Dr. Dillard has been a diligent student and an omnivorous reader.

In addition to his student pastorate at Sturgeon, Dr. Dillard served as pastor of three other churches in Missouri; first at Macon, then Delmar Church, St. Louis, and then the First Baptist Church of St. Joseph. We may note in passing that both Dr. Tripp and Dr. Dillard have served the noble First

Church of St. Joseph, Mo., which generously lent to the Southern Convention Pastor Tripp for the past three years as leader of the Baptist Hundred Thousand Club. All honor to this great cooperative church!

In 1918 Dr. Dillard accepted a call to the Southside Baptist Church, Birmingham, Ala. Here he has had a notable ministry as pastor and preacher. The church has grown in numbers, and has given generously to all our cooperative work. Dr. Dillard is an expert in the work of Christian education, whether in the Sunday school, the Baptist Training Union, or the Christian College. He has taken summer lecture courses in the leading universities of the north and returned to his pastorate, without so much as the smell of heresy upon him.

Dr. Dillard has an uncommonly fine record as a denominational leader. Alabama Baptists honored him by making him President of the State Convention, and the Executive Committee promoted him to the office of Chairman of the Administrative Committee, and a year ago he was made President of the Executive Committee. In every administrative position he has occupied Dr. Dillard has measured up to the expectation of his brethren. When official notice was received from Dr. Tripp that he could not accept the post of Director of Promotion, Dr. Dillard had already gone for a brief vacation. In his absence the small Nominating Committee submitted his name to the members of the Executive Committee, and he was unanimously chosen by ballot. Perhaps the last official act of dear Dr. C. M. Rock of Arizona, prior to his call to his reward, was the casting of his ballot by mail for Dr. Dillard as our Director of Promotion.

Southern Baptists are not creating a new office, but merely resum-

ing one that has been vacant since Dr. C. E. Maddry resigned to become Executive Secretary of the Foreign Mission Board. Our work is so manifold, and the interests involved are so important, that we greatly need a wise leader to speak and act for Southern Baptists in promoting the work of all our boards and institutions. We need a conservative Executive Secretary to look after the business of the Convention, and we have an alert and safe representative in Dr. Austin Crouch. Surely a business enterprise dealing in figures than run into millions is not extravagant in having an Executive Secretary, a Director of Promotion and a Publicity Director. In my opinion, we are fortunate in having brethren Crouch, Dillard and Gilmore to fill these important positions.

Dr. Dillard will seek to promote our entire Cooperative Program, including the Baptist Hundred Thousand Club. He will be ready to cooperate with our efficient State Secretaries wherever they can use him. His record in support of the State Program in Alabama guarantees that he will do all in his power to build up the cause of Christ in every Kingdom unit, whether the church, the district association, the state convention, the Southern Baptist Convention, or the Baptist World Alliance.

May the Holy Spirit endue him with wisdom and power as he leads us!

—BR—

MIZPAH IN RANKIN COUNTY

—O—

The Mizpah Church is really starting to do things. They love the Lord, and their new pastor told them some things the Lord wanted them to do.

A Sunday school has been organized and is doing nicely. The superintendent is Mr. Clyde Everett.

Training Unions were organized with the following officers:

Senior Union: President, Prof. C. B. Neal; Vice-President, Mrs. I. H. White; Secretary, Mrs. Bob Warren; Quiz Leader, Clyde Everett; Group Captains, Mrs. Letha Rogers, Lloyd Flaherty; Social Committee, Mrs. Troy Gray, Mrs. Lonnie Sigrest, Miss Oree Varner; Membership Committee, Ruth Gray, I. H. White, Mrs. C. O. Morgan; Organist, Mrs. C. B. Neal.

Junior Union: Leader, Edna Everett; President, Elton Wilkerson; Vice-President, Pauline Gray; Secretary, Louise White; Social Committee, Bernice Goodman, Mable Sigrest, O. B. Lasher; Group Captains, Margaret Sigrest, Jeannette Huffman.

The church has voted to set aside

20 per cent of all receipts for the Cooperative Program.

Our revival starts the second Sunday in August with Rev. Ernest Dearman assisting the pastor. As you read this please get down on your knees right then and pray for us.

Jas. B. Ray, Pastor.

—BR—

GOODMAN

—O—

The summer meetings are not all over yet.

A Negro preacher the other day said to me, "Boss, is you all had your annual effort yet?"—meaning our revival. Well, that preacher might have expressed the real sentiment of some churches, but it is a sad day to any church that takes such a view.

God has been good to me this summer as I have been in some of the most spiritual meetings of my life.

It was a great pleasure to spend ten days with that prince among preachers, Rev. C. E. Bass, pastor of Scooba. Edward Wallace had charge of the music and did splendid work.

My next meeting was in Vaiden Baptist Church of which it is my privilege to be pastor. Large crowds attended both services for ten days and responded to the music directed by James Farr. We were in this church last summer in a ten days meeting, but this year we had a greater revival than last year. We have some of God's old-time saints as members.

Just last week I closed a week's revival with Rev. E. I. Farr, pastor of Carson. James Farr had charge of the music again. God bless this church and pastor as there is no purer and nobler character among our young preachers than Eugene Farr. He knows how to work and loves his members.

At all three of the above churches there were additions by faith and the churches were much revived.

God is good to us and we are happy in His work.

—W. E. Farr

—BR—

When Sir Frederick Bramwell was elected a Fellow of the Royal Society, he increased his fees as an expert witness in patent cases. When asked the reason, he explained that "F. R. S." meant "Fees Raised Since." After being knighted he advanced them again on the ground that "Nightwork commands double rate."



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CAPUDINE



The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Shall I tell you of the last long ride I took in Colorado, which was yesterday afternoon? John took me from Pinegrove and Cheyenne Mountains, on the west, across and beyond Colorado Springs, and to Palmer Park, named in honor of the founder of the city, and also called Austin Bluffs, in memory of an old man who once owned a ranch on these heights. Palmer Park is not a park like the half-dozen or more which man has made in the city, adorned so richly with flowers and green grass and blossoming shrubs. It was made by God's hand, and man has not interfered with its wild beauty except in the construction and care of excellent roads which turn and twist and wander from place to place, rising as we go and descending as we return westward toward Colorado Springs. Here and there as we followed this winding trail, we saw signs which indicated that there were picnic places within the thick growth of oaks and pines, where tables and fire-places were promised. Well towards the top of the bluff we saw Sentinel Rock, appropriately named as it stands guard beside the roadway. Another place was called Ute Point, recalling the times when the Ute Indians were in possession of all this part of the country. Finally, having passed the summit and descended a little way on the western side, we came on the western brink of the bluffs to a large cleared area enclosed by a rock wall, which had been especially prepared to give travellers a splendid view. Some one said it was called "Grandview," and if it were not, it should have been. Like a magnificent painting, stretching from south to north, the Rampart Range of the Rocky Mountains unrolled its beauty to our eager eyes. This afternoon, it was "deeply, darkly, beautifully blue," a soft and velvet blueness. Yesterday afternoon, it was in the grasp of storm-clouds, and was gray, forbidding, threatening. The mountains all have names, but I cannot give them all. Here are a few of them: North and South Cheyenne Mountain, almost under the shadow of which my son and daughter live; Cameron's Cone, Pike's Peak, Mt. Rosa, Mt. Manitou, Mt. Cutler. Between us and the mountains lay Colorado Springs, a city of perhaps thirty-five thousand people. Looking out across the plains below us, I saw in West Colorado Springs a great building where quantities of gold are handled every year, where the ore is "reduced," that is, the gold is taken from the ore. About five million dollars worth of gold is separated from the ore every year. This place is called the Golden Cycle Mill. Further on to the north, we could see the entrance to a coal mine. Further on still, and turning eastward, we saw indistinctly the Black Forest, composed of pines, and extending perhaps 20 miles to the east and 20 to the north. Is not this a Grand View?

From the place where we leaned on the stone wall, we could not descend to the city, for the descent is precipitous, but we went back along the way by which we had come, going down this time, and soon were running along a street edged with willows, which led into Colorado Springs.

It seems to me that I did not tell you last week the amounts we sent to our two causes. We had for our orphans, \$8.20, and for Miss Parnell, \$5.20.

Be seeing you soon! Am on my way!

With love,
Mrs. Lipsey

The Beatitudes from the Sermon on the Mount

This is not exactly a Bible story, yet it is one of the grandest lessons in the Bible. It was given at a beautiful place. As we've learned, Jesus loved the mountains and it was on one of these mountains that he preached this great sermon. Jesus came to heal, to teach and to preach, and this sermon is the most complete of any recorded, it is also said to be the greatest literary production ever written. In it are given all the simple rules of every-day life, rules to help make us be good citizens when we get grown. We want to love those who love us but Jesus tells us here to love our enemies, and do good to them who hate us. We find most about this in the fifth chapter of Matthew. The third to eleventh verses are called the Beatitudes. Children, see how many you can learn or memorize.

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness for they shall be filled.

Blessed are the merciful for they shall obtain mercy.

Blessed are the pure in heart for they shall see God.

Blessed are the peace-makers for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

See how many you can learn and tell which one you like best.

What other one of the Gospels gives an account of this sermon?

Which one gives the Golden rule? Tell what the Golden Rule is.

A great verse is the 48th verse of the fifth chapter of Matthew: "Be ye therefore perfect, even as your Father which in heaven is perfect."

Mrs. Beulah Mayo

Dear Mrs. Lipsey:

Your check for \$8.20 was received this morning, and I am enclosing receipt as an acknowledgment of same.

I know you had a very pleasant trip, and will feel rested when you get home.

Every little bit counts, and even though the amount from the Children Page was not as much as it has been, I want you to know that it is deeply appreciated.

We are planning to go to Ridgecrest the middle of this month, and hope that when we return, you will come to see us.

As you have the opportunity, please remember me to all the members of your family, and loved ones.

Cordially yours,
W. G. Mize, Supt.

Clarksdale, Miss.
August 6, 1936

Orphanage \$2.00
B. B. I. \$1.00

J. L. Club No. 4
Friend

I am glad to be back in Mississippi again, nearer to you all, and have put down your gift in my book, and send you herewith my thanks.

Taylor, Miss.
August 3, 1936

Dear Mrs. Lipsey:
Am sending \$1.00 for Mrs. Phil-

lips' birthday offering, not that I am a century old, but past a half century by 12 years. Will send Jeannie Lipsey Club dues later—sorry for the delay.

Am happy that our Phillips birthday offering is growing.

As I look out over our vast country, I see our Christian people as a whole, are indifferent and seem to seek pleasure instead of being serious about our Father's affairs. Pray for our church in your daily prayers, also our dear sick deacon who has been sick so long. How our hearts yearn for his recovery and his vacant seat to be filled in our church again.

I know you are enjoying your trip—makes me long for a trip to Columbus, Ohio, for a visit with our dear boy.

Yours in Christ,
Mrs. M. G. Austin

Thank you, Mrs. Austin, for remembering us again. I hope you will before very long have the opportunity of taking this trip.

Star, Miss.
July 27, 1936

Dear Mrs. Lipsey:

Am sending \$1.30 for Jeannie Lipsey Club dues No. 16 for July.

My brother and wife have gone to Ridgecrest, N. C., and Berylne Stuckey went with them. We have Carolyn with us and we are so glad to have her.

With love,
Ernest Clark

So pleasant to hear from you, Ernest, and that Jeannie L. Club No. 16 is now sending such a good amount each month. Thank you. I hope your travelers will bring back accounts of happy times in Ridgecrest. Tell Carolyn howdy for me.

July 8, 1936

Dear Mrs. Lipsey:

The Junior B. Y. P. U. is sending a check for \$1.00. We are enjoying being a member of the club, or rather being a club. We hope many other unions will form a club.

A hot stove door fell on my leg and burned it badly. It is very sore, but better now.

Love from all twenty-eight of us.

Nell Broom
So glad to get the check, Nell, and to have all you twenty-eight as members. Give my love to Mrs. Shoemaker, and tell her I appreciate her kind personal letter.

Florence, Miss.
July 16, 1936

Dear Mrs. Lipsey:

I have been reading your Children's page each week and enjoy it.

I am a member of the Florence Baptist Church. Brother O. P. Moore is pastor and I think he is a grand one.

We have just closed our Vacation Bible School. Our attendance was good and with such good leaders we all enjoyed it very much.

I am in the Junior Department in Sunday school. Mrs. Emma Laird is our teacher and we all love her. She is living a beautiful life for Christ each day. Each Sunday as we could we would bring an extra offering to Sunday school and with these nickels and pennies we now have \$1.54. We are sending this money to be used for the B. B. I. girl and the orphans.

Your friend,
Bonnie Bess Berry

How glad I am to get this good money from your Sunday school class, Bonnie Bess. It will certainly go to help the needs of the orphans and Miss Parnell. Thank you, my dear.

Resinol Quiets the maddening itch. Effective in soothing irritated skin. Aids healing stubborn cases. yet mild enough for tenderest skin. **Itching**

BEULAH AND CONCORD MEETINGS

Our meeting at Beulah, Simpson County, beginning July 4, lasting 7 days; preaching done by C. Z. Holland. He has proved himself to be a fine evangelist. He is sound in his doctrine and on fire for lost souls. We had the largest crowds ever. There were 19 additions, 12 by baptism, 7 by letter. It was indeed a great meeting. Brother Holland was with us there last year and was invited back next year.

Our meeting at Concord, Smith County, beginning second Sunday in July, lasted seven days; preaching by Bruce Hilbun. His messages drew and fed the crowds. He preaches with great power. There were 7 additions, 6 for baptism and one by letter. He was asked to come back next year. The church elected two more deacons, brethren Virgil Adcock and Gaston Sullivan, both good men. Brother Hilbun and myself ordained them. The Lord be praised for the blessings.

D. W. Moulder.

B. T. U. ATTENDANCE AUG. 9th
Jackson, First Church 102
Jackson, Calvary Church 95
Jackson, Parkway Church 25
Springfield Baptist Church 61
(Morton, Miss.)
Laurel, First Church 100
Laurel, West Laurel Church 97

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WHO IS MY NEIGHBOR?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—Luke 10:30-37.

He who poses as a Good Samaritan should pay the Innkeeper.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

:-:

JACKSON, MISS.

Song

Tune, Washington Lee Glide

When all our Baptist churches organize
A Baptist Training Union they'll be wise;
They'll hold their young folk and their old folk too,
Because a Training Union makes a place for every one
And trains them in the Master's way,
To do with zeal his work from day to day,
So we will talk it, boost it right along, with a song,
B-T-U.

—o—

Is Your B. Y. P. U. Meeting A Religious Service

Occasionally we have occasion to wonder just what idea the leader and members have of their organization. Do they think of it as a religious organization? At first thought you will say, "Why certainly they do." I am not so sure of that, or if they do, they have a strange idea of what a religious service should be. To me there should be reverence, there should be worship, there should be praise, there should be communion with the Lord, there should be joy in the fact that we are in training for the Master. I think in most cases this marks the spirit of the B. Y. P. U. or B. A. U. but we want EVERY union to recognize the fact that their organization is a religious organization and the conduct should be as reverent as it is in the preaching service or prayer meeting. Below is a comment sent in by our state evangelist, Rev. Bryan Simmons which we are glad to pass on. We appreciate these commendations.

It Can Be Done

Evangelist Bryan Simmons

A few Sunday nights ago I had the privilege of attending services at the Summit Church. The Baptist Training Union was in session when I arrived and I saw a pleasing sight at its close. At the given signal the door to the room of each B. Y. P. U. was opened and, following their leader, the members of each union marched quietly and reverently to the assigned place in the main auditorium for the closing exercises. That was as it should be and its continuance will give weight and worth to the Training Union and help to cultivate a much needed reverence in God's house and in His services.

What is being done in the Summit Baptist Training Union can and should be done in every training union. As one who is vitally interested in the development of our young people and who recognizes the training value of the Training Union, I urge that every leader and every union follow the example of the Summit Training Union. IT CAN BE DONE.

Oktibbeha County Associational B. T. U.

At the regular time in July, first Sunday, the Oktibbeha Associational Training Union met with the Adaton church. Officers for the year beginning October 1st were elected and hence during this quarter all officers have time to study their duties and plan for the work ahead. The following officers were elected: Director, W. L. Marsh; Associate Director, Bluford Moore; Secretary, Miss Bessie Josey; Assistant Secretary, Miss Genevieve Clardy; other officers to be elected later. August 25th was set aside for an all-day meeting—the program outline as follows:

- 10:00—Devotional service followed by preaching by Hugh Brimm.
 - 11:00—Discussion of associational work.
 - 11:10—Address on Baptist Training Union.
 - 12:00—Lunch.
 - 1:30—Devotional in charge of evangelistic party.
 - 2:30—Open forum on B. Y. P. U. and B. A. U. work.
 - 3:00—Playlet: B. Y. P. U. Program.
 - 4:00—Recreation program with watermelon cutting.
 - 5:00—Adjournment.
- On first Sunday in October the regular Associational B. T. U. meeting will be held with the Sturgis church.
- Within a week or two a full report of the extension work in this association will be given.

—o—

COMMITTEE CORNER

For Sunday, August 23

JUNIORS—

This week we study the Book of Books. Let's make everything in the meeting emphasize its value.

Instruction Committee should be sure that there is a good sword drill to illustrate how we must learn to use our Bibles. Also have a review of the memory verses for the quarter so far.

Missionary Committee start a little book club, having each member who wants to join to contribute the good books that he will, to be read by the others and then returned. The leader can find or secure some books that the Juniors would enjoy, including some missionary books. To add to the atmosphere place as many books as possible around the room, always having the Bibles in the most conspicuous places. Give out little booklets with the program written in it.

INTERMEDIATES—

Social Committee: work in connection with the program and prepare an object lesson, for instance: secure a little whiskey or alcohol and break an egg in a saucer where the alcohol has been placed. Show the Intermediates that the alcohol will cook the egg—it also cooks the human stomach and other organs,

or pour some alcohol in a bottle which is half full of gasoline. Bring out the point that alcohol and gasoline will not mix—drunken drivers always come to disaster sooner or later.

Instruction Committee, have a poster before the union, or a drawing on the blackboard, on which is pictured a bottle of whiskey on its side with the whiskey pouring down toward a group of boys and girls. As the questions are answered let each member place a bar across the space between the youth and the whiskey. When the quiz is over, the bars, stacked one on the other, will form a Bible. With God's word as a shield "It shall not pass."

SENIORS—

Pass out to every member soiled pieces of paper at the beginning of the period. They are asked to hold them. After the program pass out clean sheets of paper. Have a general discussion of some of the things in our lives that cause it to be marred as the first sheet of paper. Emphasize again and again the fact that though we desire for our lives to be free of these unclean things, they will never be clean until we turn the job over to God, in faith.

—BR—

WHICH?

—o—

He lived in a stately mansion
On a high exclusive hill;
She lived in a wretched hovel
In the shadow of his mill.

He banked each year his thousands
And lived in richest style,
While she with utmost prudence
Lived poorly all the while.

In church he called her "sister"
With a very pious tone,
But for her daily comfort
No duty would he own.

He paid starvation wages
Because he had the power:
Grim want hung ever o'er her
And darkened every hour.

He prayed with seeming unction
And sang with reverent mien:
Among "the Lord's anointed"
Was often to be seen.

To save his business standing
His factory shut down;
So she, with many others,
Was thrown upon the town

His style of living was the same,
His every want was met;
But she un nourished, starving
With tears her pillow wet.

He gave no sign of caring
As she grew faint and weak;
He made no single effort
Her betterment to seek,

But when, through lost resistance,
She neath temptation fell,
He then with scornful language
Consigned her soul to hell.

But when they stand in judgment
Before the Great White Throne
Which one will take the right hand
And which the left be shown?
—J. E. Gwatkin

B.-B. I.

—BR—

AROUND TYLERTOWN

—o—

I have just closed two meetings: First with brother Quin at Friendship, his native heath. He was born and reared there. He was converted and ordained to preach there. They call each other by their first names. It sounded fine. He is dearly loved and much appreciated.

This church was organized in 1817, the year in which the state was admitted into the union. But the present building is a large two story brick with all modern conveniences. We had a great meeting. The people are loyal, devoted and love God. Some eight or nine were saved and some joined by letter.

The church at Magee's Creek is also an old church, I think the oldest in the county. The house is large and is often filled to overflowing, but not during this meeting, for it rained much of the time and the church is situated on a dirt road which is under construction. But we had a great meeting. Brother Bowman is the beloved pastor and is held in high esteem and has the situation in hand and gives much time to them. There were 18 additions, fifteen by baptism.

Brother P. S. Rogers preached on Sunday, and one was saved and brother Bowman preached for me in Tylertown and I preached the sermon at the Cooper reunion at Springfield Church in Scott County. I began Monday with the church and we closed Thursday night.

In Christ,
W. R. Cooper



OXFORD—PONTOTOC—

TUPELO—CORINTH

READ DOWN		READ UP	
Dly PM	Dly AM	TABLE NO. 26	Dly PM PM
3 40/6 15	Lv. OXFORD.....	Ar.	2 40/7 45
3 59/6 34	Yocona		2 21/7 26
4 20/6 55	Toccopola		2 00/7 05
4 34/7 09	Springville		1 46/6 51
4 47/7 22	PONTOTOC		1 33/6 38
4 51/7 26	Rosalba Lakes		1 29/6 34
5 11/7 46	Bissell		1 09/6 14
5 20/7 55	Ar. TUPELO	Lv.	1 00/6 05
5 25/8 10	Lv. TUPELO	Ar.	1 14/6 00
5 45/8 30	Saltillo		1 12/5 40
5 57/8 42	Guntown		1 08/5 28
6 10/8 55	Baldwyn		1 05/5 15
6 20/9 05	Wheeler Jet		1 04/5 05
6 28/9 13	Osborne		1 03/4 57
6 37/9 22	Booneville		1 02/4 48
6 55/9 40	Rienzi Jet		1 01/4 30
7 07/9 52	Biggersville		9 58/4 18
7 25/10 10	Ar. CORINTH	Lv.	9 40/4 00

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PROGRAM FOR ORGANIZATION OF A BAPTIST CHURCH AT BEECHWOOD, MISS.

On Sunday afternoon at 2:30, July 12, 1936, a group of Baptist people living in and around the community of the Log Store, approximately five miles from Vicksburg on the Old Jackson Highway, met for the purpose of organizing a New Testament Church. A worship program of song and prayer was followed by the introduction of the first speaker for the afternoon, Dr. M. O. Patterson, professor of Christianity at Mississippi College.

Dr. Patterson spoke upon some fundamental doctrines of a New Testament church, and drove home his message with effective illustrations and pertinent scripture. He emphasized the time honored stand of Baptist people concerning the freedom of conscience, the mode and meaning of baptism, the proper subject and administrator of baptism, and the purpose of the pastor and deacons.

After the address by Dr. Patterson another hymn was sung, led by brother Jesse Boyd, Jr., and prayer was offered by the Rev. Wallace Rogers, pastor of the First Baptist Church of Vicksburg.

Following this intermission of worship, the Rev. J. L. Boyd, pastor of the Bowmar Avenue Church of Vicksburg, made a brief statement of reasons why a Baptist church should be organized in the community, showing by figures gathered in a census that more than 150 people were either Baptist or Baptist inclined. Brother E. R. Pinson, ministerial student from Mississippi College and for a number of months acting pastor of the unorganized group, suggested that a temporary organization be perfected in order to go forward with the work of the afternoon. Motion was made and seconded and unanimously passed that the Rev. J. L. Boyd be made temporary moderator and that the Rev. Wallace Rogers be made temporary clerk. This was followed by the reading of the Declaration of Faith and of the Church Covenant by the clerk.

After the reading of the articles of faith and covenant Moderator Boyd called for the presentation of letters from the ones who planned to be charter members of the church, and the following letters were presented:

From Bowmar Ave. Church in Vicksburg—Dan Emerick (deacon), Mrs. Anna Emerick, Gordon Emerick, Lottie Mai Emerick, Dan Emerick, Jr., C. A. Hill (deacon), Mrs. C. A. Hill, T. O. Hill, A. G. Hill, George Schnetzler, John Schnetzler, Bessie Jane Schnetzler, Margie Miller, Willie Miller, Robert Miller, Richard Miller, Lottie Mai Gibson, Edgar Lee Gibson, Callie Price, Hallie Price, James Simmons, Howard Barnes, Mrs. W. A. Hillman, Mary Harwkins, Terrell Hawkins, Gordon Smith, Dorothy Walker, Mrs. J. C. Brown and Mrs. S. M. Hawkins.

From First Baptist Church in Vicksburg—H. H. Bolls, Mrs. H. H. Bolls, and H. H. Bolls, Jr.

After receiving and reading the above mentioned letters, an invitation was given for any others who

cared to unite with the church, and the following came for membership:

Arky Harris and Mrs. Arky Harris, Mt. Vernon Church, Newton, Miss.; Mrs. W. L. Gibson, Drew, Miss.; Mattie Lee Schnetzler, Wayside Baptist Church; Mrs. C. C. Walker, Forest, Miss.; A. S. Davis and Mrs. A. S. Davis, First Baptist Church, Vicksburg; Mrs. W. M. Miller, candidate for baptism.

This last group made the enrollment in the new church total 40.

The question of a proper name for the church was deferred to a later date, but the following were elected to positions of leadership:

Rev. E. R. Pinson, unanimously and by acclamation called as pastor.

Mrs. A. S. Davis, unanimously and by acclamation elected clerk.

Edgar Lee Gibson, unanimously and by acclamation elected as treasurer.

Motion was made and seconded and passed unanimously that the two brethren who were already ordained deacons in Bowmar Avenue Church be recognized as the deacons of the newly organized church.

The service was brought to a close after words of encouragement by Dr. Patterson and the new pastor with the singing of one stanza of Blest Be the Tie That Binds.

J. L. Boyd,
Moderator pro tem.
Wallace R. Rogers,
Clerk pro tem.

—BR—
VIOLA'S SALVATION
Miss Inez Gilbert, B. B. I.
New Orleans, La.

The setting of this experience is down on Rampart and Julia, in old New Orleans where a stream of black-faced people pass by continually on their way in life. The way may be a lowly way, a starving way, a weary way, but surely always a sinful way. On this corner the Central Whiskey Store pours out through its wide swinging doors degrading and enticing music, and the air is stagnant with the foul scent of whiskey and wine breathing out into the nostrils of these ignorant Negroes starting a craving in their flesh which they try to satisfy by gluttonous drinking. Most often they go in and spend all their small earnings for this drink which leads them further into the mire of life and crime.

As we Christians stand and watch this black obsession, what are we thinking? Do we see through their darkened skin a soul just as valuable in the eyes of Jesus as our very own? Do our hearts cry out for their redemption?

Viola Taylor staggered out of saloon one Tuesday night all smeared and smelly with whiskey. She was repulsive in her drunken state. A Christian worker saw through this intoxicated woman a soul beloved by the Saviour. She went up to her and talked over the plan of salvation. The Christian worker depended on the Holy Spirit to speak through her lips and depended upon the Holy Spirit to convict this drunken woman of her sins. The Christian worker placed her finger upon this definite sin of drinking and showed her black sister that she was headed for destruction.

The Christian worker seeing tears in the Negro's eyes unconsciously and warmly took the black hand into her own white one and was led to pray aloud for the salvation of her black sister.

The Holy Spirit was very dear to her Christian heart and His presence was keenly felt. The drunken woman became very grieved because of her lost condition. She repented and confessed Christ, but the Christian worker was not satisfied with a confession made with liquor on the breath, and so she said to the weeping woman, "If you truly believe in the Lord and truly believe salvation has come to your heart,—if you have turned away from drink and sin, then come back here next Tuesday night and confess Christ." With tears in her voice and eyes the woman promised. The Christian worker watched her as she merged into the black mass of her fellowmen and she prayed that the Lord would not let the woman forget.

The next Tuesday night the Christian worker went up to a Negro woman before the assignment had begun its work, before the songs were sung. The Negro woman was a stranger, a radiant stranger, a clean stranger. The Christian worker asked her if she would stay and listen to the sermon. The Negro woman smiled and said, "Doncha recognize me, Miss? I promised—" and before she could finish the Christian worker was filled with a new joy in her own salvation! Her heart was sweetly thrilled to tears and she truly loved this colored woman in Christ even more than she had before. The two of them felt a sweet kin in Christ who knows no difference in His great love. The two of them were gloriously glad because this woman who was drunk was now saved, this woman who was dead was now alive!

After the sermon Viola went up and confessed Christ before all of us. All the girls along that night thought she was truly beautiful because her countenance was shining with a glory from within and tears were warm upon her cheeks. A time of rejoicing. The angels in heaven rejoiced over the write, cleansed soul of dark skinned Viola!

—BR—
"Tell me what you eat," said a soda fountain philosopher in a loud voice, "and I'll tell you what you are."
"Countermand my order for shrimp salad," piped up a little man a few seats down.

What To Do For Itchy Inflamed Skin

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Tetterine!

SHE SLEEPS

—o—
Yes, in answer to a phone call Friday, July 31, 1936, from my long-time dear friend, Charley Bradford, of Memphis, I hastened to Blue Mountain to conduct the funeral service over the remains of his lovely wife, who was formerly Miss Mary Ella Graham, of Blue Mountain.

Her mother is a member of the famous Guyton family and her father, the Hon. A. A. Graham, had been one of the most prominent and useful citizens of Blue Mountain for 30 years. He organized and developed the Bank of Blue Mountain, served the town as mayor, the church as deacon and Sunday school superintendent, the college as trustee and treasurer and the state as senator. God bless the one brother, three sisters, father, mother and husband who abide in faith.

Mary Ella was eminently worthy of the two great families from which she sprang and of the true man whose true wife she became.

Her one-time teacher, one-time pastor, always friend,

W. T. Lowrey

FREEDOM

—o—
When Jesus calls His sheep,
He wakes from deathly sleep:
He takes away the shame,
And makes them clear of blame.

His freedom e'er has shone
With service like His own—
In witness, life and love—
That point to Him above.

There's darkness, sin and fear
In places far and near:
To give the peaceful light
His freedom's fond delight.

With this His glory's praise
We charge our fleeting days;
And when our victory's won,
We'll hear His words, "Well done!"
—Mark Lowry

Wesson, Miss.

—BR—
SUBSCRIBE FOR THE BAPTIST RECORD.

Dear Jerry:

Thank your mother for the fruit cake. And don't tell her I ate it all at once. Headache and upset stomach the next morning didn't last long, because I took Bromo-Seltzer. It worked faster than anything else I've ever tried. Soothed my nerves, too. Left me feeling keener, more alert.

Y'rs, Tom

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The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. Advt.

Christ Must Go Forward

Have you ever seen powerful beacon lights flashing back and forth, guiding ships and planes to homes and safety? Then you already have a general conception of the meeting that the Student Revival Group held in Columbus from July the sixth to the twelfth. The highlights, or mountain-tops, of that glorious week may be compared to the guiding rays that we have mentioned in that they showed us more clearly how to steer among the rocks, how to come closer to the harbor with each effort, and how to retain the course until that safety is gained!

Flashing now across the horizon of our memory, we glimpse the Evangelistic Ray very tenderly, but potently, seeking the weary and discouraged voyagers. Because of Hugh Brimm's love for lost souls, his earnest desire that Christ may go forward, and his ability to present this in a way that demands attention, this ray of light was made so strong that each night we saw the crowd and the interest increase considerably. Each day as we were drawn closer to Christ through the inspiring sermons, we were led in a rich way to a more abundant life. Then that last night, when about fifty souls were rededicated to the Lord in a most impressive candle light service. Quiet and simple, but oh so sweet and meaningful! "Where He leads me I will follow," became truly the light of the world is Jesus.

Perhaps you will readily decide that one ray of light above would not be sufficient to guide so many ships to harbor, but there were other lights. Yes, there is one over there—ah, and Paul Stevens is directing its path. What a capable light-keeper for the Recreational Ray. With his pep and enthusiasm, his consecrated life, and his knowledge of how to direct wholesome fun, the entire week was made enjoyable. You folks in Columbus, remember that first social where Paul had us all singing "Little Liza Jane" as if we were from the South? The Christian fellowship that was promoted and so deeply felt there extended and grew until Saturday, the day of the picnic at the beautiful park just out of town. Together we played; together we laughed and sang; together we ate; together we sat at dusk by the side of the calm lake as Sweetie Lenz so beautifully spoke of "Launching into the Deep" in our Bible study, our prayer life, and our consecration.

Paul directed the Musical Ray too. By its lights many of us were brought to know Christ in a more real way than ever before. The congregation seemed almost to "raise the roof" as they sang praises and thanksgiving in the form of choruses and good old gospel songs at each service. Surely this way of the Christian's expressing a love for the Savior is one of the most satisfying and contagious. "In the highways, in the hedges, I'll be somewhere a-

working for my Lord." What a challenge! Does it not thrill your heart to the depths to think of being able to lift heart and voice and to rejoice in song. "Oh, He's done so much for me!"

Another light of steady and un-failing brightness, blending itself harmoniously, blazing brightly when other gleams tended to fade, was the Personality Ray, Ora Lee Wells, who took an important part in every activity launched. Her charm and ability, so closely devoted to the Master, glowed unceasingly in illuminating His pathway.

Yes, we've mentioned the Evangelistic, the Musical, the Recreational, and the Personality rays, but there was still another that guided us to deeper and more completely surrendered lives, that Closer Touch Ray. Each morning we met under the trees, breathed God's fresh air, enjoyed His sunshine, and worshipped together. "I will lift up mine eyes to the hills, from whence cometh my help." Sweetie very capably and impressively directed this light. After we had gone apart with our prayer-mates for a few still minutes of meditation and prayer, someone brought us at each meeting a presentation of the life of a Biblical character, and the way in which that one had lifted his eyes and heart to God and had received strength and courage to go on—David, Moses, Paul, Ezekiel, and others. Having met God in the morning, we walked with Him through the day; and each night, after Hugh's uplifting message, we met in a friendship circle, to close that day in prayer. Lois Brimm led this in her sweet and unassuming way. After Lois' quiet "Good Night," we turned homeward to prepare for a new day.

Oh, surely in Columbus Christ went forward!

Ora Lee Wells

—O—

"RECASTING PREVIOUS OPINIONS I BECAME A PROHIBITIONIST"

By Rudyard Kipling

—O—

"The other sight of the evening was a horror. The little tragedy played itself out at a neighboring table where two very young women were sitting. It did not strike me till far into the evening that the pimply young reprobates were making the girls drunk. They gave them red wine and then white, and the voices rose slightly with the maidens' cheek flushes. I watched, and the youth drank until their speech thickened and their eyeballs grew watery. It was sickening to see, because I knew what was going to happen."

They Got Drunk

"They got indubitably drunk — there in that lovely music hall, surrounded by the best of Buffalo society. One could do nothing except invoke judgment of heaven on the two boys, themselves half sick with liquor. At the close of the performance, the quieter maiden laughed vacantly and protested she couldn't

keep her feet. The four linked arms, and staggering, flickered out into the street, drunk. They disappeared down a side avenue, but I could hear their laughter long after they were out of sight."

I Became a Prohibitionist

"And they were all four children of 16 and 17. Then, recasting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately,' and yet my own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows what end.

"It is not good that we should let liquor lie before the eyes of the children, and I have been a fool in writing to the contrary."

Quotations from page 113, Kipling's American Notes, Hurst & Co., publishers, New York City.

—BR—

BROTHER R. A. MELTON

—O—

Whereas, in Divine Providence, it has pleased our Heavenly Father to call into His presence our esteemed Christian friend and fellow-worker, brother R. A. Melton, and

Whereas, his life among us has been a blessing, and his Christian activity a devoted service to his fellowman, we the Hickory Baptist Church, do hereby—

Express our loss at the passing of one of the most faithful members, who was consecrated in his service and steadfast in his faith, and

Acknowledge the blessing that has been ours from his acquaintance, and the inspiration that is ours from his example; and

Extend to his bereaved family our tenderest sympathy and earnest prayers, with the hope that in their hour of grief they may turn in the same abiding faith to our Lord for comfort as that of our departed brother.

A. C. Hailey,
Clarence Chapman,
Ethel Henton,
Committee

—BR—

Italian Tony, whose push cart stood in a crowded street, grew vexed at the way folks continually handled his wares, pinching and mauling them. After a while he printed a notice on a large card. "If you must pincha da fruit, pincha da coconut."

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NAVILLA CHURCH, McComb R 1

—O—

We have been with the Navilla Church nine months and the work goes forward in an encouraging way. Navilla Church in three and a half miles southeast of McComb on Highway 24. It is the only full-time rural church in this section. While the church lets me have one Sunday each month to give to Tangipahoa Church, we supply that Sunday with one of our laymen. We have a number of brethren in our church who can, and do supply for us anytime. We have just closed our revival with the pastor preaching, and brother Z. G. Coker, our own chorister, in charge of the music. We had a good meeting. We had two for baptism.

We are to begin our meeting with the Tangipahoa Church next Sunday with brother C. W. Thompson of Liberty preaching. The work here is moving forward. It is a strong rural church, and they are looking forward to going back to half-time. Pray for us in our work. Pray for our meeting at Tangipahoa.

J. H. Page, Pastor

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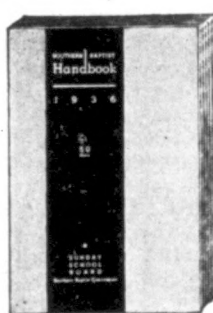
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Let's Get Down To "BRASS TACKS"

QUESTIONS AND ANSWERS COLUMN (Conducted by the General Chairman)

This column welcomes questions from any Chairman, Worker, Pastor, or Church Member. The answers will be given in this column. Let them come. Address Questions and Answers, P. O. Box 526, Jackson, Mississippi.

Q. The slogan is "Pay out of debt and stay out of debt." What assurance have we that we will stay out of debt after we pay off these bonds?

A. Every member of the Convention Board is positively opposed to creating new obligations; every officer of the State Convention is opposed to making debts; every pastor in Mississippi is opposed to making debts; every layman and laywoman in Mississippi is opposed to making debts.

Q. A business man says, "It was bad business to issue the bonds." Is that true?

A. In the light of our knowledge in 1922, when the bonds were issued, it was the best business transaction Mississippi Baptists ever made. You might bring to the attention of the business man asking this question if it was not bad business that caused 12,185 business houses to fail in 1934 alone.

Q. A banker tells me, "It was a mistake to issue the bonds." Is he correct?

A. That is largely a matter of opinion. You might ask the banker if it was not due to mistakes that 10,757 banks failed in the six years from 1928 to 1933. You might also add that the Mississippi Baptist State Convention has never failed.

Q. A pastor says we should not have gone into debt.

A. Ask him how many local churches went into debt about the time these bonds were issued.

Q. Has the State Convention a right to obligate churches or individuals?

A. Positively no. No sane Baptist over twenty-one years old believes that.

Q. Have Mississippi Baptists ever repudiated an obligation?

A. No. The Convention may have defaulted on some of its bonds, but it has never repudiated a single one.

Q. Who kept the Convention from repudiating its obligations?

A. The individual Baptists of Mississippi and the pastors who guided them.

Q. A brother told me the way to succeed with the Five Thousand Club is "to pray it through."

A. Prayer has its place in the Five Thousand Club as much as it has in any phase of the Lord's work. A caution should be thrown out, however, that praying should not be the extent of the activity and support of the petitioner. Such a prayer, in the language of Whittier, would be "a prayer without a claim," if the one offering the prayer is capable of doing more also and fails to do it.

Q. Do Baptists have more conflicting opinions than members of other denominations with reference to denominational activities?

A. In my opinion, yes—fortunately. "In a multitude of counsel there is wisdom." Baptists usually, however, compose and submerge their personal opinions as to methods in the face of a denominational crisis. They are doing so now. I understand each Baptist church is a separate, distinct, and independent unit; still Baptists seem to work as a whole as well as denominations governed by ecclesiastical authority. Can you explain this?

A. Dr. F. F. Brown, Knoxville, Tennessee, answers this question. In an address he said: "Baptists have no difficulty cooperating in a BIG thing: they all agree and are with one accord on the doctrine of Salvation by Grace. Many a Baptist church, however, has been disrupted in trying to decide just where the piano should be placed."

Q. What percentage of money paid to the Cooperative Program in Mississippi is applied to the debt which the Five Thousand Club is seeking to pay?

A. The amount for Christian education allotted from the Cooperative Program is twenty-five per cent of the total receipts. This entire amount is used to pay the interest on the bonded indebtedness, which indebtedness the Five Thousand Club will wipe out. With the success of the Five Thousand Club, in a year or two the Club will take care of this interest as well as the principal of the bonds.

Q. Is it true that the money paid in to the Five Thousand Club has not yet been applied to the debts. "Someone" said "they" were trying to decide where it is needed most.

A. Every dollar received from the Five Thousand Club has been used to retire one dollar's worth of bonds. To use designated receipts for purposes other than specified is tantamount to a diversion of funds, of which the Mississippi Baptist Convention is not guilty.

Q. One brother writes "There is a lot of indifference here."

A. Indifference is due to lack of complete information. Dispel indifference with the facts. Expect it until you thoroughly inform the people. Baptists are the most reasonable people in the world. All you need to do is "to show them." Study the article "No More Debt-Paying Campaigns." It contains the whole story.

Q. Will the Five Thousand Club succeed?

A. Yes.

TYPICAL

Miss Mae Harris, W. M. U. Chairman for Pontotoc County, who has completed her corps of WORKERS and secured most of her Club members, says, "Not even one person has said, 'No.' Ever since I got back from the conference in Jackson people started coming to me to join the Club, or would reply immediately they 'had just put off joining' when asked to become members. I, too, feel we can have great success if we only keep the faith."

Brother J. M. Walker, Aberdeen, is the first Association Chairman to secure all of his workers and all of his Club memberships.

Brother D. A. McCall, Philadelphia, is the second Association Chairman to secure his ten WORKERS and his ten Club memberships.

Brother A. A. Kitchings, pastor of the church at Lake and Professor of Modern Languages at Mississippi College, writes Brother Goodrich from Boulder, Colorado, to say to his church that he will give one Five Thousand Club membership for each one secured in the Lake church.

Scores of similar evidences of concern and activity are being received at Headquarters from the "Gideonites" on the firing line, but lack of space prohibits recounting them here. The Five Thousand Club "band wagon" is becoming more crowded each day.

MESSAGES TO DR. GUNTER FROM OTHER BAPTIST STATE CONVENTIONS

I want to congratulate you and the Baptists of Mississippi that you have undertaken to pay your bonded indebtedness through the Five Thousand Club. . . . Your success will prove a blessing to all our states that have an indebtedness and will be an inspiration for us to pay our debts.

E. W. REEDER, General Secretary,
Illinois Baptist State Association

In my opinion this is one of the finest things you have undertaken recently. Our work will never go forward in a great way until our state debts are greatly reduced. I wish to commend you and your people in this undertaking. We Alabamians are watching the beginning of this effort on your part and in all probability when our Convention meets this fall we will launch this or some other campaign to reduce the debts on our state institutions.

F. M. BARNES, Secretary-Treasurer,
Alabama Baptist State Executive Board

I . . . rejoice with you in your plans to pay out your indebtedness. . . . With every good wish to you and your fellow workers, I am

ANDREW POTTER, Executive Secretary,
Baptist General Convention of Oklahoma

I am greatly interested in your plan to raise the debts on your State Convention through a Dollar Club movement. It seems to me that such a plan should have the hearty support of all your people, and surely it is little enough to ask that five thousand people subscribe to it. Such a program should be carried out with no ill effects upon the Cooperative Program and thus make the debt retirement a success without incurring deficits while carrying it through.

JOHN D. FREEMAN, Executive Secty.,
Tennessee Baptist Convention

DISTRICT MEETINGS

District Chairmen have scheduled meetings of workers throughout the state. More than one hundred workers are expected at each meeting. District Chairmen and meetings follow:

District 1—C. J. Olander, Cruger, and Mrs. Webb Brame, Yazoo City, Chairmen; First Baptist Church, Jackson, 10:00 AM, August 18.

District 2—F. O. Martin, Tutwiler, and Mrs. J. A. Anderson, Belzoni, Chairmen; Ruleville, 2:00 PM, August 19.

District 3—John W. Cook, Abbeville, and Mrs. Rice Pressgrove, Grenada, Chairmen; Oxford, 10:00 AM, August 20.

District 4—Roy M. Lewis, Derma, and Mrs. T. S. Smith, Belmont, Chairmen; Baldwin, 10:30 AM, August 21.

District 5—D. L. Hill, Okolona, and Mrs. H. L. Rhodes, Ackerman, Chairmen; Starkville, 10:00 AM, August 26.

District 6—A. L. Goodrich, Clinton, and Mrs. H. F. Broach, Meridian, Chairmen; Newton, 2:30 PM, August 27.

District 7—J. W. Fagan, Laurel, and Mrs. E. C. Fishel, Hattiesburg, Chairmen; Hattiesburg, 10:00 AM, August 28.

District 8—R. L. Smith, McComb, Mrs. I. L. Toler, Gloster, and Miss Jennie Watts, Columbia, Chairmen; Brookhaven, 10:00 AM, September 1, First Baptist Church.

Every District Chairman, Association Chairmen, and WORKER should be present at their respective District meetings. Complete information will be imparted in these meetings. You should come prepared to ask any question concerning the Five Thousand Club, the bonds which it calculates to pay, and to air any doubts, misgivings, or lack of information under which you may be laboring.

PLEASE do not consider these meetings to be trivial, unnecessary, or "just another meeting." Actually they are the backbone of the Five Thousand Club effort.

Do you want annual debt-paying campaigns for the next eleven years? If you do not, be sure to be on hand at your District meeting barring sickness.

FRANK E. SKILTON, GENERAL CHAIRMAN

All Association WORKERS To Be Secured By AUGUST 15